

# AMERICA

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### CHRONICLE

**Home News.**—Advocates of a ship subsidy find encouragement in the bold stand in regard to their policy taken by the President in his message. The lobby seeking favorable action for a subsidy bill are pressing the leaders in both Senate and the House to waste no time in its passage.—Plans for the abolishment of mail wagon service in the large cities and the substitution of local transportation of the mails through gigantic pneumatic tubes are being considered by the post-office department. A special commission made up of the post-masters of Chicago, New York, Boston, Brooklyn, Philadelphia and St. Louis, has been studying the feasibility of the plan.—Senator Cullom, of Illinois, whose interest has been aroused by the deplorable disaster in the Cherry Valley mines, has introduced a resolution in the United States Senate which is the preliminary step toward bringing about the prevention or, at least, the reduction of the number of such disasters, and in any event lessening the loss of life consequent upon them.—The House of Representatives passed the Esch bill which requires railroads to make full monthly reports to the Interstate Commission of all accidents and gives the commission power to compel railroads to provide uniform equipment for their cars.—Government lawyers have been going over the books of the National Sugar Refining Company to find out how much the treasury has been defrauded in ten years of sugar underweighing. As a result of the investigation the company, as declared by H. L. Stimson, special counsel for the Government, announcing a settle-

ment, will pay \$675,573 in back duties on sugar. This amount was found to have been withheld from the Government on importations made in nine years. The civil settlement will be no bar to prosecution of any one guilty of fraud.—At a meeting of the Board of Directors of the Equitable Life Assurance Society of the United States the following resolution was adopted: "Be it resolved, That the thanks of the Board of Directors are hereby voted to Mr. Thomas F. Ryan for the unselfish services which he has rendered to the policyholders of this society."—Last week was notable for railroad accidents. In the United States and Canada there were thirteen serious wrecks in six days, an average of two a day from December 13 to December 18. The record of deaths for the six days is twenty-six; the injured number over 200.—The selection is announced of Major General Leonard Wood for Chief of Staff of the army, as successor to Major General J. Franklin Bell, who will be retired in April.—The Buffalo, with 700 marines, was ordered to sail from Panama to Corinto on advices that American citizens in Nicaragua were in peril.—All opposition to the confirmation of Judge Horace H. Lurton, of Tennessee, recently named by the President Associate Justice of the Supreme Court of the United States, has disappeared. He will be enabled to sit when the arguments in the Tobacco Trust cases begin, January 8.—By an emphatic majority the people of Worcester, Mass., the largest no-license city in the world, voted for the return of the saloon and the sale of alcoholic beverages under license.—Columbia College has received in gifts a total of over \$4,000,000 in seven months.—

A movement has been started to secure by popular subscription the erection at the National Capital of a building which will serve as a memorial to the Father of His Country and furnish a convenient meeting place for international and national gatherings for the promotion of science and art.—General Green B. Raum, formerly Commissioner of Internal Revenue and Commissioner of Pensions, died in Chicago.—During the big game season just closed twenty-three persons were killed by being mistaken for deer or by the accidental discharge of firearms in Maine, New Hampshire, Vermont and Massachusetts, and three in New Brunswick and Nova Scotia. Other causes added eight more deaths to the list.

**A Change in Bond Policy.**—Under the discretionary powers given him by the Aldrich-Vreeland Act, Secretary Mac Veagh has decided to reject State, municipal and railroad bonds as security for public deposits. This marks a notable change from the policy introduced by former Secretary of the Treasury Leslie M. Shaw. Beginning February 1, all banks using these bonds for this purpose, will be obliged to withdraw them and to deposit in their stead Government, Philippine, Porto Rican or District of Columbia bonds at par; Hawaiian bonds at 90 per cent. of par, or bonds of the Philippine Railway at 90 per cent. of market value, but not exceeding 90 per cent. of par. Only a little over \$10,000,000 of deposits will be affected by the change, but its significance lies in the fact that it will strengthen the price of Panama Canal bonds. The result of the ruling will be that these cannot be sold at less than par.

**A French ex-Minister's Opinion.**—Former Foreign Minister Hanotaux, chairman of the recently organized Franco-American Committee designed to improve the economic and social relations of France and America, has issued an article appealing for public support of the committee. In it M. Hanotaux predicts that the United States, which, he says, now holds the balance of power in the Pacific, is destined some day to intervene in the quarrels of the great nations of Europe. "Every clairvoyant European statesman," says the ex-Minister, "now foresees the probability of American imperialistic action. It is the constant preoccupation of Emperor William."

**The Trainmen's Stand.**—A vote of the 130,000 men involved in the demand made upon the New England and Eastern railway lines for a wage increase of 10 per cent., has been taken. Trainmen and conductors on thirty-two lines are interested. President W. G. Lee, of the former, and A. B. Garretson, representing the latter, are tabulating the returns. Seventy-five thousand of the 90,000 ballots cast were in favor of demanding an increase of wages that will average 10 per cent. A ten-hour day will also be asked and overtime pay for all work above ten hours.

**Opposition to the Proposed White Slave Bill.**—The old State's Rights principle is the motive underlying a vigorous minority report of Democratic members of the Committee on Interstate and Foreign Commerce to the White Slave bill favorably acted upon by the Republican members of that committee. Representative Richardson of Alabama, who prepared the minority report, terms the Mann bill, approved by the majority, which aims at the suppression of the traffic by regulation of interstate commerce, "unconstitutional and a gross violation of the right of States to regulate the morals of their own inhabitants." The bill in question imposes a maximum penalty of ten years' imprisonment and a fine of \$5,000 for violations, and contains stringent deportation and interstate traffic provisions.

**A Record Passenger List.**—The President Grant of the Hamburg-American landed from the ports of Hamburg, Boulogne, and Southampton an army of 3,000 "future citizens" at Ellis Island, taxing the administration building to its capacity. The big liner not only thus set the record for the largest number of aliens ever brought over on one ship, but also for the greatest number of souls ever conveyed to this port on a single vessel. Crew and passengers arriving totaled 3,747 persons.

**Nicaragua.**—Nicaragua recently made a protest with threat of reprisals to Costa Rica on account of the frequent attacks made by insurgents from the Costa Rican frontier. In reply Costa Rica points out that the great extent of the frontier makes it difficult to prevent isolated attacks.—The resignation of President Zelaya has not produced any change in the attitude of the United States or of the revolutionists towards the Nicaraguan Government. José Madriz has succeeded him.

**Montreal City Council Graft.**—The report of Judge Cannon, Royal Commissioner appointed to hear evidence as to the civic administration of Montreal, was made public on Monday of last week. The report, which analyzes the evidence of about eight hundred witnesses, has won high praise from the press and public. After naming eight aldermen and twelve others as guilty of malversation, Judge Cannon says: The administration of civic affairs in Montreal since 1902 has been saturated with corruption. The majority of the aldermen have administered the committees and the City Council so as to favor the private interests of their relatives and friends, to whom contracts and positions were distributed to the detriment of the general interests of the city and of the taxpayers. As a result, out of the annual revenue of five million dollars, 25 per cent. has been spent in graft and abuses of all kinds, and the greater part of the balance has been employed in work of which the outcome has very often been ephemeral. "Following revelations made before me," writes Judge Cannon, "the citizens on the 20th of September adopted the reduction of the num-



ber of aldermen and the establishment of a Board of Control. As for the division and the representation of the city by wards, everybody agrees in condemning this system, which gave birth to patronage and to its abuses. I recommend to the citizens of Montreal, after a serious study of this question, to adopt another system creating a Council composed of aldermen representing the entire city and working in unity for its growth and prosperity. The Council of to-day is composed of groups and coteries struggling among one another with such bitterness that they necessarily lose sight of the high interests of the community. As for the civil and criminal suits to which proof, as given in this investigation, could give rise, the Council elected at the next election should adopt the line of conduct to follow." Those condemned will have to pay the cost of the Cannon inquiry. Meanwhile the *Montreal Star* and many citizens writing to that paper, which did so much to provoke the inquiry, are clamoring for immediate prosecution by the provincial authorities, before the coming civic election, of the grafters named by Judge Cannon.

**Great Britain.**—The Government has issued an order to the effect that estate duties, customs and excise may be paid at rates hitherto existing, but it reserves its right to recover the difference between these and the Budget rates, should it win in the coming election. Should Budget rates be paid, this difference may be recovered by the payers in case of the Government defeat. Reports were current that in many cases payment of duties had been refused. The *Times*, enquiring at the Custom House, was told that they were without foundation. The tea merchants and the Burton brewers resolved to pay the Budget duties according to the above order, and the latter agreed not to change the price of spirits till the whole question is settled.—The Circulating Library Association having resolved to do something to stem the flood of immoral literature, asked the Publishers' Association to send them copies of all new works a week before their publication, that they might determine whether they would put them in circulation or not. The Authors' Association pretends that this is a demand for the suspension of publication until the committee of the Libraries shall have censured a work, and condemns it as unreasonable.—Mrs. Leigh, a suffragist, who brought action for damages on account of forcible feeding in Winson-Green Prison, Birmingham, against the Home Secretary and the authorities of the prison, lost her suit. The jury rendered their verdict without leaving the box.

**Ireland.**—The Central Council of the Irish National League met in Dublin last week to determine their policy in regard to English Parties at the coming elections. It was agreed, in view of Mr. Asquith's recent declaration pledging himself and colleagues to full self-government for Ireland, to advise the Irish in Great Britain to cast their votes for the official Liberal or Labor candidate. As

the Liberal and Labor parties have agreed not to oppose each other, the Irish voters' task has been simplified. They are astonished at the strong tone of Mr. Asquith's Home Rule utterances and all are agreed that the only wise policy now is to support the Liberals. The Tories in insisting that the Lords' power should be retained in order to block Home Rule, are keeping that question to the front, so that, should the Liberals win, it cannot be urged that the electorate has not pronounced upon it. Only the near approach of the elections has prevented a land war in Ireland during the winter. The mutilation of the Land Act by the landlord party has prevented future sales and the expected division of the grasslands, and has disturbed many former agreements, so that threats are being made to renew "cattle-driving" and withhold payment of rents till admitted grievances are rectified. The Irish Party as a whole has repressed this tendency but the most conservative members declare that they will do so no longer unless after the elections there is a remedy in sight.—The Temperance movement has been making great headway of late especially in Connaught. Mr. Runciman, M.P., a member of the Cabinet, has called attention to it at a public meeting in London, declaring that the only drunken man he found in the west of Ireland was one of his own countrymen, and he commended to England the temperance methods adopted by the bishops and priests of Ireland. Among the most efficient workers are Dr. O'Dea, Bishop of Galway, and Father Cullen, S.J., editor of the *Irish Messenger of the Sacred Heart*.

**India.**—District boards and municipalities are now entitled to send twelve members to the Bengal Legislative Council. An order has been issued by the Government requiring these to be members of the boards and municipalities they represent. The Calcutta agitators, who were counting on these seats, are not a little disconcerted. With the same idea of keeping the disaffected out of the councils another regulation has been made disqualifying all who have been dismissed from Government service or who have received at least a six months' sentence in a criminal court. The Hindu politicians are discontented. On the other hand, the Mohammedans of Oudh are much pleased with their status under the new reforms and may be depended on to send useful members to the councils.

**Australia.**—The Commonwealth's naval unit is to consist of one first-class armored cruiser of the Indomitable type, three second-class protected cruisers, six river gunboats and three submarines. As the Imperial Government is to contribute £250,000 a year, and loses its subsidy from the colonies of £200,000 a year, the cost to the Commonwealth will be only £255,000 annually.—New Zealand has passed an appropriation for a Dreadnought for the Royal Navy.

**France.**—On December 18 President Fallières received the special Chinese envoys headed by Prince Tsaii, who are sent to notify the French Government of the accession of the new Emperor. After the reception the President gave a luncheon to the envoys.—*La Croix* of the 11th inst. publishes several documents which prove how vigilant are the governmental persecutors of Catholics. A subprefect writes to a rural mayor, complaining that an orphan has joined a society at the head of which is a priest, and requesting the mayor to warn the boy that this may lead to political manifestations and that he must not join any society without permission of the Inspector of Public Charities. Another subprefect is surprised that another orphan should be an altar boy. His guardian is requested to insist on his ward observing religious neutrality by refraining from so close a participation in divine worship. A third document shows how shallow is the government's boast that it allows free schools. In a Côte-d'Or commune, married women who had nursed, fed and tenderly reared charity orphans, were recently deprived of these orphans because they sent their own daughters to a free school.

**Portugal.**—The Government's proposal to arbitrate the boundary dispute in Macao has been rejected by China, which charges the Portuguese with urging their claim through cupidity instead of justice. The disagreement is hundreds of years old.—The Portuguese ministry, which has been in power since last May, has resigned owing to certain Church controversies which have reached an acute stage. The Minister of Justice and Ecclesiastical Affairs, Dom Francisco José de Madeiros, was the first to surrender his portfolio because he could not proceed with what he considered sufficient rigor against the Bishop of Beja, whose tilt with the authorities was mentioned in our Lisbon correspondence.

**Germany.**—The German press is unanimous in its hearty reception of the telegram of Admiral Prince Henry of Prussia in which he declares the statement recently published in the London *Daily Mail* that Germany is making ready for war against England to be an infamous lie. Commenting on the Prince's curt phrase the press expresses a hope that, coming from the source it does, it will serve to quiet for some time the insinuations against the policy of the empire.—The various radical groups in the Reichstag have coalesced to form one united party to be known as the German Liberal People's Party. Last week the party program was announced. It declares in favor of the gradual reduction of agricultural and industrial taxes, the restrictions of special privileges of great landowners, progressive taxation of property and legacies, electoral reforms, including minority representation, and a liberal development of the constitution making the ministry directly responsible to the Reichstag. If this program be ratified by each of the groups, the amalgamation will be consummated at a

general party convention to be held in 1912.—It is expected that at the opening of the next session of the Prussian Landtag definite reference will be made in the speech from the throne to the reform to be made in the electoral franchise.—The long looked for legislative action in regard to Potash production will soon be taken by the Prussian Government. A bill to be submitted in the Bundesrath will render the production practically a state monopoly. In case of its acceptance by the Bundesrath, and there seems little doubt of it, the present contracts with American interests shall be allowed to run for two years more.

**Austria.**—The announcement that the garrisons along the Tyrolese frontier facing Italy are to be strengthened, has aroused much comment. The order coming from the Minister of War in Vienna is generally accepted as a striking commentary on the official reports regarding the pleasant relations between Austria-Hungary and Italy.—Once more it is affirmed that the end of the obstructive tactics on the part of the Slav party in the Reichsrath is in sight. Reliable report has it that the different groups in the body are preparing an agreement which will make it possible to bring the protracted session to a close this week. The sittings of the week were prolonged again and again only to find all business rendered impossible through urgency motions presented by the Czechs as a means of obstruction.—Dr. Wekerle, Minister-President of Hungary, in a recent audience with the Emperor Francis Joseph, informed his Majesty that it seemed impossible to secure the acceptance of the provisional budget prepared for presentation to the Reichstag. Despite his representations Dr. Wekerle was directed to have the bill introduced in the house at once.—The Emperor has had a conference with former Minister-President of Hungary, Graf Khuen-Hedervary, in which the present condition of affairs in that country was thoroughly discussed. A temporary solution of the threatened crisis in the kingdom is looked for through the probable nomination of a new cabinet in which the leading spirits shall be Graf Khuen and former Finance-Minister Dr. von Lukacs.

**Japan.**—The Great Northern Steamship Company, whose steamers ply between Seattle and Japan, has decided to make Manila a port of call on both outward and return voyages. Under this arrangement a passenger may stay seventeen days at Manila. The steamship Minnesota, the largest in the Pacific, will make four round trips to the Orient during the coming year. Tourists may leave the steamer at Yokohama, proceed by rail or through the Inland Sea, and rejoin the Minnesota at Nagasaki. The first sailing has been fixed for March 22. Other sailing days are June 20, September 19, and December 19, from Seattle.—The disaster at the Onoura colliery, Japan, on November 24, caused the loss of 762 lives, only forty-three of the miners escaping.



## QUESTIONS OF THE DAY

### Hosanna in Excelsis

Christians, who accept unhesitatingly the truths pertaining to the plan of Redemption as unfolded in the Gospel, rarely consider the possibility of other means by which reconciliation with God for sin might have been effected. It was possible for the Father Himself to become incarnate, or the Holy Ghost, or indeed all Three Persons of the Blessed Trinity. Again, had God so willed, the nature of the angels might have been taken up by one of the Divine Persons in lieu of the nature that had fallen through Adam or, for that matter, God could have canceled the debt and restored man to his primitive state of righteousness without exacting any payment or reparation whatever. Now, however, that we know the plan which commended itself as most acceptable to Divine Wisdom, it is easy to perceive the wonderful harmony in all that goes to make up the grand symphony of our redemption.

This accordance is all but thrust on unreflecting minds at each recurring Christmastide. The light that on Christmas day spreads over the earth from the hills of Galilee and the warmth that fills men's hearts when they contemplate the Babe of Bethlehem direct one's thoughts to the motives which influenced the councils of the Most High in decreeing that the Word should be made flesh, should be born of the Virgin Mary, should dwell among us as our Teacher and our Guide and finally consummate His life work with the tragedy of Calvary.

The Incarnation of Christ is above all a manifestation of the charity, the mercy and the loving-kindness of the Almighty such as no other method of redemption could set forth. In it infinite goodness reached the limit of its munificence in the perfection of the gift bestowed upon the human race. "God so loved the world as to give His only begotten Son." The pagan philosopher denied that there could exist any friendship between God and man, they were so far apart; but the charity of God from out the depths of His wisdom found in the Incarnation a means of bringing together in closest union the finite and the Infinite.

In this mystery the omnipotence of the Creator shines out resplendently, for it unfolds a gracious kindness which the mind of man if left to itself could never have conceived. Furthermore, who would ever dream that God's justice even when not tempered with mercy could demand so rigorous a compensation for sin as is exacted in the life and especially in the passion and death of the Son of Man? Wherein, too, could the wisdom of God be made so manifest as in the mystery of the union of two natures in one Divine Person? Thereby justice and mercy are happily united and the claims of both marvelously adjusted. The thought of the new dignity conferred on human nature should restrain man from sin,

and the example of a divine Model should strengthen him in the practice of every virtue.

There is also a peculiar fitness in the Incarnation of the Second Person of the Blessed Trinity rather than of the Father or the Holy Ghost; for it is through the Son that all things have been made; through Him naturally all things disordered should be restored. The Word, too, is the substantial Image of the Father. It was the image of God, man, that was shattered by sin. How appropriately, therefore, is mankind restored by the Image of the Father to the brightness of its original representation. Add to this that the Word is by nature the Son of God. Who better than He could impart to men the grace or the power to become the adopted sons of their heavenly Father?

Nor was it seemly that the angelic nature, though more perfect than man's, should be chosen as the instrument by which salvation should come to Israel. It was not the angelic nature that was tainted, for not all the angels had sinned. But in the sin of Adam, the head and representative of our race, and in the consequent ruin the entire human family had become involved. For God to become man, therefore, was to raise the nature that had fallen and to atone for the pride and disobedience of the first Adam by the humility and obedience of the Second. Man's nature, unlike that of the angels, is composite. In it are included the material as well as the spiritual; so when human nature was assumed by a Divine Person all the gradations of being were combined as it were in a divine harmony.

Finally, in the supposition that it was particularly fitting that Christ should take into the unity of His personality human nature in preference to any other, it will be at once evident how equally befitting it was that He should be born of a mother, thus likening Himself to the other sons of Adam and enabling those whom He had made once more the sons of God to call Him brother.

The Virgin birth is a necessary corollary. Granting that the Holy of Holies was to seek a tabernacle among the children of men, no perfection that can be lavished on a creature could with propriety be withheld from the adornment of the body and soul of that chosen daughter of Eve. When a temple was to be built for the earthly habitation of the Almighty it was God Himself who drew the plans. David was not to build it, because he was a man of blood—but the wise and peaceful Solomon. The preparations were on a scale of magnificence beyond description. And Solomon tells us the reason, for it was a dwelling prepared not for man but for God. So when we listen to the words of the Magnificat we recall the bounty and the munificence of God in the gifts lavished upon the Virgin Mother. "For He that is mighty hath done great things to me; and holy is His Name"—not one great thing but great things. And He has done them to *me*, for to her alone are they done and in what He has done and in the manner of the doing He has shown Himself both holy and mighty.

Such was the theme of Mary's song whilst she carried in her bosom the Child through whose coming all the nations of the earth should be blessed. The Crib of Bethlehem is doubly dear to the Christian, for it marks the fulfilment of the prophecy that clearly links the Virginity of the Mother with the Divinity of her Son. "Behold a Virgin shall conceive, and bear a Son and His name shall be called Emmanuel." On the morning of the nativity when with tears of joy she beheld for the first time her Divine Son and offered Him the homage of her immaculate heart, her spirit rejoiced anew in God her Saviour. In the ecstasy of the moment she would have uttered a new Magnificat if words could give adequate expression to the joy she felt at being at the same time a Virgin and God's Mother. But the angels took up the song of her heart and awoke the echoes of the hills with the "Glory to God in the highest and on earth peace to men of good will." The Incarnation is the greatest of all the works of God and reflects on Him the greatest glory. It is also the surest pledge of salvation to men of good will.

How consonant, then, are the revealed facts clustering about the Incarnation and the Nativity with what our reason, enlightened by faith, enables us to fathom of the motives that actuated the Almighty in the plan of Redemption. It is thus "by the mystery of the Incarnate Word," as the Church sings in her Preface on Christmas day, that "a new ray of glory has appeared to the eyes of our soul; so that, while we behold God visibly, we may be carried by Him to the love of things invisible."

E. S.

### The Saints

The sixteenth century witnessed the flight of the northern nations from their ancient home, the Catholic Church. For a long time they reveled in their freedom and indulged in orgies of mad hate towards the faith of their fathers. But in more recent days the hatred seems to have died away into a blind and inherited instinct of dislike which is not above a mild curiosity to look back and study the old ancestral Home. And so, if we read modern books and periodicals, we catch glimpses of alien faces and prying eyes on the edge of the encircling darkness gazing in puzzled wonder at the splendor and holiness of the Church. For them the Church is an invention of priestcraft and ignorant superstition; and it is an unending mystery why this abomination of the world is associated with the noblest and the purest and the most beautiful in the history of the world's best civilization. They have been taught to look at the Church as a political machine forever engaged in diplomacy and the *tracasseries* of court and star-chamber. It is, we confess, a function of the Church, as an organized human body, founded by Christ for the perpetuation of His message, to maintain her existence amid the political tumults of states; but it is her only purely human function and is a mere necessary means—in lieu of miraculous governance

by God, directly or through His angels—for the fulfilment of her higher functions of teacher and minister of grace.

But these wayfarers from the night will not have it thus. The Church for them is solely a political entity of the worst type, and history points to many a flagrant instance in seeming support of their contention. Being unable, therefore, to reconcile this monster of political corruption with the serene and undeniable sanctity that has synchronised with every forward step of the Church through history, they are driven to dissociate the two. Notice the advanced stage of the discussion. Formerly the sanctity was flouted and denied, and the images of the saints shattered in iconoclastic rage. The present tendency is to admit—cautiously—the moral beauty and high heroisms of the saints, but to deny as quickly and as forcibly as possible the slightest connection between the saints and the Catholic Church.

Ingenuity is driven to extremes to explain away the apparent close relationship. But ingenuity is the spice of modern literature and more highly appreciated than the truth which it so often obscures. "It was not the Church that made the saints," writes one lady in the course of an article entitled "The Saints," which appears in the current number of *Scribner's Magazine*, "but the saints, in a real sense, who made the Church." We suspect the modifying clause in the latter part of the sentence is intended to qualify the verb, contrary to the grammatical construction. But whether it be so or not, the meaning is clear and amounts to this: That the Church is lucky because the accidents of time have given her the allegiance of noble men and women who would have been better off without her. She is presented to us after the manner of some American political organization, which craftily reaches out after a few respectable names to serve as a "blind" before the unsuspecting public for the dark and nefarious designs of the "bosses" and the less respectable candidates.

We mildly protest to Eleonora Kinnicutt against the injustice of her statement, and all the more because there is just enough of truth in it to make it the very worst kind of falsehood. We do not wish to intimate that the writer was guilty of deliberate misstatement. Probably she herself was unable to disentangle the element of truth in it from the large element of untruth, a predicament which, we fear, will be shared by many of her readers.

Let us subject the sentence to a slight analysis. The saints in a very real sense have made the Church, just as the members of any society make it a corporate association. The mere fact of my belonging to a club, or a society, or a commercial company, helps to make the body, or moral entity, of which I am a single unit. But the existence of the society does not depend upon me. I can leave the club, and the club will continue to exist as long as it has members in good standing. And so, in a very real sense, it is also true that I do not make the society.



And similarly the saints have not made the Church. Any single saint, or any group of saints, might have left the Church. They would cease to be saints thereby but the Church would continue to exist. Tertullian bade fair to become a saint and doctor of the Church until he thought he was holier than the Church herself and, turning a deaf ear to her teaching, he became a tragic instance in history of unbridled individualism.

The saints, therefore, made the Church in the sense that collectively with other of her members, less distinguished for known sanctity, they composed the external society known as the Catholic Church. But there is another very real sense in which the saints made the Church. Christ founded the Church to be an agency of Divine truth and supernatural grace. These are the only known means of sanctification. Consequently, the absence in the Church of men and women, superior among their fellows for their devotion to high and heroic ideals of holiness, would create the presumption that the Church was not the one founded by Christ, but some other, a travesty or an imitation parading under false colors. The presence of saints, then, becomes an imperative mark of recognition in the true Church. Christ gave His Church the power and duty to make saints out of frail humanity and the presence of conspicuous sanctity in any organization claiming Divine origin becomes one of its most valuable credentials. We would call the attention of the writer, whose article we are discussing, to the historical and doctrinal fact that, if the saints, in a very real sense have made the Church, it was first necessary for the Church in a very real sense to make the saints.

We search history in vain for examples of remarkable sanctity outside the Catholic Church. Protestantism and Agnosticism have given the world nothing better in the way of ideals than dull respectability and a heartless sort of bursarial philanthropy. Whenever, as in the case of the heroine in "Middlemarch," a non-Catholic feels inspired to climb beyond prosaic levels, he runs the risk of losing his friends and falling into serious trouble. Genius, without God's special grace, can never achieve sanctity. Mere natural attempts to scale the heights of sanctity lead to disaster and the mad-house.

In Protestantism and unbelief there is no vent for lofty aspiration in the great art of life. Any rising above the average in conduct is branded at once as fanaticism or folly. There is only one Church in which sanctity thrives as a natural flower. Its celibate priesthood, its religious orders, congregations, and sisterhoods, are among the many outward expressions of the Divine spirit in the Church. Catholics take their priesthood and monasteries and convents as matters of course, and much as they may admire and revere, they also take their saints as a matter of course. They see in the saint only the living embodiment of the Church's teaching which they themselves endeavor to approximate as far as human strength and God's grace will allow.

This is an age in which belief is ridiculed and belittled

in comparison with conduct. The notion that conduct can be emphasized at the expense of belief is an after-glow of the Reformation. Alexander Pope has given us the formula:

"For modes of faith let graceless zealots fight;  
His can't be wrong whose life is in the right."

This glib generality is the root of all the present prosy mediocrity in conduct and life outside of the Catholic Church. It may be inexplicable to disbelievers in a supernatural life, but it is a fact which they cannot deny that the Catholic Faith has brought forth greater heroism in life and conduct and has actualized higher ideals of purity and self-denial and charity than any form of belief or unbelief which the world knows. An historical fact like this ought to have weight in determining a valid connection between conduct and belief.

There would be less trouble in arriving at the truth if non-Catholics would turn their eyes for a while from gloating over the political scandals of the Church to the study of the long line of saints that goes back unbroken to the time of the Apostles and that gleams frequently with most dazzling brightness at the very time when human selfishness and political chicanery were most observable in some churchmen of high position.

Choose any age you please in the history of the Catholic Church, it

"did not want  
Bright sprinklings of all human excellence  
To which the silver wands of saints in heaven  
Might point with rapturous joy."

The teaching and ideals of the Church made the saints; no one has ever tried to prove that Catholic teaching and ideals ever made a corrupt churchman. The distinction is a natural one and not hard to draw. Catholic belief is not so coercive as to make even a churchman good against his will. Faith and goodness are still the result of free acts even in the case of a Pope.

We would suggest the old test to the writer of "The Saints." Let her, whilst she is perusing their lives with interest, and haply with sympathy, close the book for a space and imagine the saints back again with all their heroisms upon this sublunary planet, men and women living in the next street or across the avenue. Would they follow the preachments of "new thought" and fling the Gospels aside as so many legends? Or, if it is decided that they are to keep their faith in Christianity, can we imagine them entering any of the Protestant churches, singing vaguely worded hymns and listening at the foot of the pulpit to chilly aphorisms and exhortations to civic righteousness and a respectable life?

We need not pursue this suggestion farther. Before dropping the subject we think we ought to point out a few of the errors of fact which abound in the article before us. The Bollandists have never formed themselves into a society. They are Jesuits who are appointed by their religious superiors to engage in hagiographical

research. The only society they belong to is the Jesuit Order. The latest volume of their stupendous work was not issued in 1867, as the writer states, but some twenty years later. It is not true that Normandy has not produced a single saint. It is not true that rich countries and prosperous times have produced few saints. The histories of Spain, France and Ireland, and, perhaps, Italy, stand out in contradiction of such an assertion. The joint assemblage of those belonging to the Greek, Armenian and Arabic (sic) rites in a common temple for united worship during the fifth century is not a "fine example of unity without uniformity" in the sense of the writer. There was essential uniformity of doctrine and practice. The author can still see similar fine examples of unity and uniformity in Rome to-day, where uniate Greeks, Armenians and Copts meet Catholics of the Latin rite in an identity of Catholic Faith. St. Augustine is mentioned as the patron saint of theologians. We always thought it was St. Thomas Aquinas. Finally, where did the writer discover authority for the statement that "fourteen among the great saints are called the 'apothecaries'?" We have a consuming curiosity to learn.

J. J. D.

#### Midnight Mass in French Canada

In French Canada midnight Mass is the most picturesque and dramatic event of the ecclesiastical year. Holy Church concentrates on that occasion all her pomp; the lowliest chapel joins with the most imposing cathedral in this apotheosis of Christ the Redeemer. The silence of the midnight is broken by the rush of trampling feet responding to the bells that announce the coming of the Lord; but throughout the country each steeple proclaims by a joyous chime that Christ is born. The summons is sent forth not only to the village, usually built about the church, and rejoicing in the name of a patron saint, but to the more remote habitations scattered for miles around. The village streets are presently lined with people hastening to the sacred edifice at a time of night when ordinarily all is still and the habitants who keep early hours have been long wrapt in slumber. Innumerable vehicles, moreover, come speeding from all directions, often from long distances, over snowy wastes, star-lit, whence the ordinary boundaries have been eliminated. For the highroads used in summertime are now buried out of sight under piles of hard frozen snow, and the new paths lead over submerged fences and often over frozen streams as well. From time to time the silences of those snow plains are made vocal with the snatch of some Christmas canticle or the interchange of friendly salutation between the occupants of the various vehicles, sleighs and *traineaux*, which latter are low, railed carts much employed in the country districts during winter. Each particular church makes the festival as impressive as possible. Christmas music is rendered, a brief Christmas sermon is preached, and Christ-

mas greens are gathered there from the adjacent forests and hills. The French Canadian, who is truly a child of the Church, enters into the spirit of the occasion with all his heart. He even defers the bestowal of gifts and the other social features of the Yuletide until New Year, and thus he regards the Nativity as purely a religious festival and the "*Messe de Minuit*" with the reception of the Holy Eucharist as its central point. To focus this idea of the middle night celebration, one may perhaps be permitted to dwell somewhat more in detail upon two special midnight Masses, which recur to memory, and which are both typically French and Canadian.

The first was in the chapel of a convent, and it must be borne in mind that all the convents hold such celebrations with the same essential features. This one in particular, however, had been in times past the dwelling of one of the most notable of Canada's Governors, Lord Elgin, and of some of his successors long before Confederation. It had, therefore, many bits of local history clinging about its walls to lend a special significance to the precincts. It stood, moreover, upon the side of that mountain which Cartier surnamed "the Royal," and was then and is still presided over by the Daughters of Marguerite Bourgeoys, according to Parkman, "the gentlest figure in colonial annals," and in a very real sense one of the founders of Montreal. These details may serve to emphasize the atmosphere of old worldliness and of tradition which clung about that purely Canadian institute, and which gave a peculiar character to its midnight Mass.

Without, there was a snow mist, whence moon and stars emerged with a splendor that symbolized the newly risen "Light of the World." There was no tread of hurrying feet to break the stillness, only an occasional sweep of the wind downwards from the frozen heights above. Along the corridors of the ancient edifice came the religious in their habit that has something quaint and medieval in its aspect, and the pupils in their costume of black and veils of white, passing decorously towards the chapel, which was mostly shadow, save for the multitudes of tapers on the altar and the blaze of countless colored lamps, glowing jewel-like through the dimness. The altar and the sanctuary entire were framed in evergreens, pines and fir trees, that diffused an aromatic odor through the sacred enclosure. The organ pealed forth the most jubilant strains, and at the moment of twelve, when the curtains were drawn from before the Crib, a band of tiny children began that exquisite little carol, so naive and so delightful in its simplicity:

"Il est né, le Divin Enfant,  
Il est venu pour nous sauver."

It is scarcely necessary to add that, listening to those infantine voices, the few privileged outsiders who chanced to be present were moved to tears. Then the Mass proceeded, sung by the choir, and at each fitting interval one or other of the familiar carols was rendered. For thence as from countless church and religious insti-



tutions sounded and resounded in one vast chorus of praise:

"L'écho, Gloria, et l'écho, Gloria,  
L'écho de nos montagnes,  
Redit ce chant, Gloria, redit ce chant, Gloria.  
Le chant de nos campagnes:  
Gloria in excelsis Deo, in excelsis Deo."

In such songs of joy, in the gay and inspiring "Noël, Noël, Noël," to the accompaniment of organ, piano, harps and violins, arose those clear and care-free voices with a marked suggestion of the choirs invisible. At the Communion time every one present, as a matter of course, advanced to receive Holy Communion, whilst the songs ceased, and like a faint echo the organ softly played "Pastores Vides Errantes." Surely that midnight celebration and the dawn of that Christmas morning belonged to some higher and purer sphere.

That other Christmas eve, which recurs so vividly to memory, was ideal in its weather conditions: the Northern night, seen to its full perfection with unrivalled brilliancy of stars, with pure, newly-fallen snow, as immaculate as the Maid-Mother of Bethlehem. It was intensely cold, icicles hung glittering from the houses and tree-tops, the leafless trees were likewise encrusted with frost and the streets covered everywhere with snow. The "Royal Mountain" arose solemnly in the background in its mantle of white, and the broad St. Lawrence lay "hard bound in the grip of the frost."

About half past eleven the streets, which had scarcely grown silent after the rush of the Christmas shopping, began again to be thronged with people hastening to the various and beautiful churches which abound in the "Rome of America." The towers of Notre Dame rose sharply defined against the deep blue of the sky, and thence a sonorous peal from its chime of bells, and notably the "Great Bourdon," one of the largest bells on the American continent, sent forth its summons and its message. The interior of that vast church—for it was in the old days, before re-decoration and electric light—was dim, its walls, stained with time and as with a rare tapestry, closely girt round with historic memories. The altar alone, set far back within the spacious chancel blazed with lights, embowered as it was in Christmas evergreens, that fairly pervaded the church, and amongst which waved softly the silken banners of the various societies. Every available spot was filled, and amongst that vast throng might be seen distinct, as though carved in marble, the Norman and Breton types, true descendants of those who wrought such mighty things for Canada in its heroic days.

Preceded by that veritably medieval figure, the Beadle, in scarlet cloak, cocked hat and staff of office, came a train of acolytes and the officiating priest in gold vestments. Just as the city clocks were tolling twelve and the bells proclaiming that mid-hour, there was an instant's pause, and a boy's high, clear voice rose in the

first notes of the "Adeste, Fideles." A thrill ran through that vast assemblage, and the choir of many hundred voices, as one man, thundered forth:

"Natum videte Regem angelorum,  
Venite adoremus, venite, adoremus Dominum."

For at that same moment the veil was withdrawn from the Crib, disclosing the figure of the Royal Babe with the Blessed Virgin and St. Joseph bowed in adoration. It was an indescribable moment. Heads were bent in a fervor of adoration which seemed to communicate itself even to the most indifferent. The music of the Mass, one of Mozart's, was splendidly rendered by the far-famed choir of Notre Dame, with orchestral accompaniments. At the Credo there was an impressive moment, when priests and people knelt for the "Et Incarnatus est," and again, when at the Offertory, a tenor voice of exquisite quality was heard in that ringing canticle, inspiring as a clarion note:

"Peuple à genoux, attends ta délivrance,  
Noël, Noël, Voici, le Rédempteur!"

Once more the air was vibrant with a thrill of deep emotion. The non-Catholics, carried away like the rest, by religious emotion, seemed likewise absorbed in the Mystery of the altar, proceeding with its almost weird solemnity, and recalling those scenes in far-off Bethlehem of Juda, enacted nearly two thousand years before.

At the time of the Communion there was a sound as of rushing waters, a multitude rising to their feet and advancing to the altar. Was it then, or at some other midnight Mass, that four thousand was given as the number of communicants? When the high Mass was concluded many of the lights were extinguished, the deacon and the sub-deacon, with most of the acolytes withdrew, while the priest, going down to the foot of the altar, began a low Mass called the Mass of the dawn, "*Messe de l'Aurore*," followed by the third Mass of the feast. During the course of those Masses the choir sang the sweetly solemn "Nazareth" of Gounod, together with a succession of those quaint carols, a legacy from their Norman or Breton ancestors, which still delight the Canadian French and have also become endeared to their co-religionists of other nationalities since they breathe the very spirit of Christmas and are permeated besides with the spirit of the past that constitutes the charm of Lower Canada and differentiates it from any other place in North America.

When the Mass was finished, the congregation streamed forth to the broad esplanade of the ancient Gothic church, and to that noble square of Place d'Armes, where of old took place so many a notable event. The streets, silent and deserted, were soon thronged with people, and the sound of cheerful voices, together with the inspiring jingle of sleigh-bells, broke the stillness. "Merry Christmas," "*Joyeux Noël*," were interspersed with snatches of one or another of the Christmas hymns.

"Noël, Noël, Voici le Rédempteur," or more frequently a stanza from the Christmas hymn by excellence, the old, old hymn of our forefathers, be we of what nationality we may, the heart-thrilling "*Adeste, Fideles*," which is at no time and in no place heard to greater perfection than at midnight Mass in French Canada.

A. T. SADLIER.

### The Christmas Office

The Divine Office, which all in sacred orders must recite daily, is by the ordinary law celebrated publicly in cathedrals and collegiate churches, that is to say, churches served by canons, and in the monastic churches of men. Matins and Lauds are the night offices; and though by dispensation those of each day are usually anticipated, that is, celebrated in the preceding afternoon, in all such churches except those of the strictly contemplative orders, this anticipation is hardly used on the great Christmas feast. The reason is, that the Mass has its own place in the office following one of the parts called Prime, Terce, Sext and None, according to the character of the day. On Christmas day the first Mass follows Matins, the second follows Lauds, and the third follows Terce. Hence the night hours must commonly be said at their proper time, more or less, according to the hour of the celebration of the first Mass.

Matins and Lauds, always beautiful, are on great feasts a magnificent function. Let us imagine ourselves assisting at the Christmas Office in one of the great churches of the old world. It is the dead of night, but the bells are ringing joyously. On entering we see the choir a blaze of light. The vast body of the church is dim, though on every altar candles are burning brightly. In a few moments the clergy enter. First walks the master of ceremonies, then two whom we shall often see in the course of the function. They are called cantors. After them comes the celebrant, then the canons in their splendid choir dress in order of dignity, and last of all the inferior members of the chapter, all walking two and two. Having knelt for a moment or two in prayer, the celebrant goes to his place on the epistle side and all the others take their places, arranging themselves in two divisions of two or more ranks in their carved stalls arranged lengthwise along the sides of the choir. The two cantors occupy a low bench near the celebrant. When all are in their places the master of ceremonies gives a sign, and each standing recites secretly the Pater, Ave and Credo. Then the celebrant begins the opening words: "Thou, O Lord, wilt open my lips." The whole body answers, and the versicles end with the Gloria Patri and Alleluia. Now the cantors, bowing profoundly to the celebrant, go to the middle of the choir and, after saluting both sides, begin the invitatory. This is a brief call to prayer, varying with the day. Now it is "Christ is born to us; come, let us adore." It is sung to a beautiful melody, and is

repeated by all present to signify the fervor with which the service should be performed. The cantors sing the psalm, "*Venite exultemus Domino*," and after the first verse all take up the refrain: "Christ is born to us; come, let us adore." After the second verse only the second part of the invitatory is sung. After the third, the whole invitatory, and so on to the end. Those who have heard it know how inspiring is the *Venite* and the invitatory thus sung.

Having accomplished their office the cantors go before the celebrant and bow profoundly. Then the higher in dignity sings to him in a low tone the first two lines of the hymn. This is a very interesting piece of ceremonial coming down from days when books were not so abundant as they are now, and the Church, never forgetting her glorious past, clings to it. Hence in the twentieth century, as a thousand years ago, this cantor carries his book, "*Directorium Chori*," in which are contained the first notes of every antiphon and hymn used in the service. The celebrant having received the tone, begins the hymn whose origin is lost in antiquity, full of healing dogma for this unbelieving age: "*Jesu Redemptor Omnium*." This ends the first part of Matins.

Now come the psalms. They are sung in three divisions of three each, and each division is followed by three lessons, from either the Scriptures or the writings of the Fathers or the Acts of the Saints, etc. Each psalm is preceded and followed by an antiphon, a verse, usually of the psalm itself. The first cantor gives the intonation of the first two or three words to the celebrant, who immediately sings them. The antiphon is then taken up by a special body of singers, for on great feasts it is as intricate as it is beautiful. The psalm is begun immediately, being chanted from side to side of the choir. The second antiphon is intoned by the next in dignity to the celebrant on his side of the choir, the third by the next in dignity on the opposite side, the cantor going to each and giving him the intonation.

The psalms finished, a preliminary versicle, response and prayer are recited, during which the master of ceremonies leads to a lectern in the middle of the choir him who is to sing the first lesson. Usually the title of each lesson is announced, as "A reading of *Isaias the prophet*." But to-night the Church, eager to proclaim in God's own words the glorious news of the birth of Christ, omits the titles of the first three lessons, and the lector, having bowed respectfully to both sides and reverently to the celebrant whose blessing he asks, breaks forth with the words of *Isaias*: "At the first time the land of *Zabulon* and the land of *Nephthali* was lightly touched," which lead through: "The people that walked in darkness have seen a great light," to the triumphant: "A child is born to us, a son is given to us, his name, Wonderful, Counsellor, God the mighty, the Father of the world to come, the Prince of peace." As these words die away the body of singers take up the responsory in magnificent Gregorian melody, professing



with one voice their acceptance of the glorious news: "To-day the King of heaven has deigned to be born for us of a Virgin . . . The Angelic host rejoices . . ." The two voices of the cantors are heard alone: "Glory to God in the highest . . ." The singers thunder their reply: "The Angelic host rejoices . . ."; "Glory be to the Father . . ." sing the two cantors, and the singers renew their flood of song: "To-day the King of Heaven has deigned to be born for us of a Virgin . . ." We are carried in spirit to the fields of Bethlehem. Heaven opens above us and we hear the angels sing.

Thus through antiphon, psalm, lesson and response the service proceeds. In the olden days, when Faith ruled the world and civil society found its perfection in its harmony with religion, there was a touching practice in Rome. Just before Matins the Pope used to bless a sword and helmet to be sent to some warrior who had fought the battles of Holy Church. If in Rome this knight sang the fifth lesson, which speaks of the conflict Christ took up on His coming into the world, clad in full armor and vested in a cope, while the Emperor, were he in the holy Christian capital, sang in the same way the seventh lesson from St. Luke about the edict that went forth from Cæsar Augustus. During the last three lessons, which are from the Gospel, the celebrant and the cantors wear copes; the celebrant sings the last lesson, which is followed by the *Te Deum* instead of a responsory.

The first Mass follows immediately. We need not dwell upon its familiar ceremonies. When it is ended Lauds are sung. This is a short office like Vespers and when sung solemnly is as splendid. The celebrant wears the cope and has four or even six attendants similarly vested. Two of these act as cantors, pre-intoning the antiphons and hymns. During the canticle "*Benedictus*," "Blessed be the Lord God of Israel," the altar, the celebrant, the canons, the assistants, the singers, the people, all are incensed, and the odor of the great festival goes up to heaven.

After Lauds the second Mass is sung. Then after an interval of rest, Prime and Terce are said and the third Mass is celebrated.

H. W.

### Secessions From Rome

We find on page 65 of *The Living Church* of November 13, 1909, the following: "In a late number of the *Canadian Churchman* there is printed a letter from fifty-seven members of a French Roman Catholic Church in Montreal, addressed to the Archbishop of that see, stating that the parties in question have retired from the Roman obedience and associated themselves with the Anglican communion, by reason of unscriptural dogmas which are taught in behalf of the Church of Rome. At a time when much ado is raised over occasional secessions from this communion to Rome, it is proper that

the public should realize that the present religious unrest works both ways."

In the motive for this alleged secession any experienced Catholic would recognize the old Protestant fallacy that all truth must be explicitly contained in some Scripture text, and would reply that the dogmas falsely styled "unscriptural" are really logical deductions from Scripture. But, as the alleged fact called for some investigation, we wrote to the Vice-Chancellor of the Archdiocese of Montreal, whose answer we now give, merely noting that the Catholic Directory contains no such name as Henry E. Benoit, and no such church as the *Église du Rédempteur*."

"In reply to your communication I may state that a month or so ago a document was left at the Archbishop's residence. It was written and signed by one Henry E. Benoit, Prêtre (?), *Église du Rédempteur*. True, fifty-six names were on the list but not their addresses. The document purported to assign the reasons of their going over to the Anglican communion. The stale objections of past ages were offered as an excuse. The Bible, it stated, did not teach the Catholic doctrines of the Pope's Infallibility, the Immaculate Conception, Purgatory, the necessity of Auricular Confession, Transubstantiation, the Invocation of the Saints and other articles of Catholic belief. It ended with an earnest appeal and a fervent prayer for the conversion of His Grace the Archbishop, the clergy and of all Catholics in general.

"The document was quite a surprise to us as no one was aware of the secession. Not one of our dailies said a word about the transaction. The clergy in charge of the different localities wherein we imagined the seceders resided assured us that they had heard absolutely nothing about the affair which seems to have caused such unwarranted commotion abroad.

"The signers are utterly unknown in the city. Quite a few names were signed by H. E. B. Many bearing the same name are on the list. There are French Canadian names, one English name and other names which suggest the foreign extraction of their bearers. As the addresses of the parties in question had not been given, we took the trouble to consult the City Directory. We found but one address that tallied with a name. This person was a member of a family which had belonged for years to some non-Catholic sect. Others bearing the names mentioned in the document residing in various parts of the city were called upon and they assured the visitors that "all at home were Catholics and had no intention of leaving the Church of their fathers." It is passing strange that the newspapers in different parts of Canada and of the United States took the matter so seriously and gave it so much prominence. It is a case of "much ado about nothing."

LUKE CALLAGHAN,

Priest, Vice-Chancellor.

Montreal, 26 Nov., 1909.

### Changing Creeds and Changeless Faith

A recent convert when asked what determined him to become a Catholic replied: "The certainty of Catholics. They not only believe that their Church is right and the only one that is right, but they know it and feel it in their blood and marrow; they have faith. I got talking religion the other day with a bricklayer who was working for me, and asked him: 'Are you so dead sure that the Catholic religion is true and just as Christ made it?' 'Sure!' he exclaimed as he put a brick in place and troweled it with mortar; 'I am as sure of it as that this brick will never come out.' Then laying another brick, he added: 'I'm surer. Man lays bricks; God laid Peter's Rock.' That was the final impulse that sent me to seek instruction; I want to be sure."

This incident illustrates the contrast between the fixed, unchanging Catholic Faith and the shifting opinions of the sects. To-day Baptist, Methodist, Presbyterian, even Episcopalian, may mean anything or nothing, and every ambitious pulpiteer has a nostrum of his own. A couple of weeks ago two New York preachers of prominence, who lectured in Philadelphia, gave a painful exhibition of the reckless and irreverent scepticism to which the lack of certainty and of a standard of belief has reduced what they called "the churches." Dr. Lyman Abbott said that what was written about Christ in the four Gospels "was colored by his reporters," and Dr. Aked, Mr. Rockefeller's imported preacher, announced with an infallible air: "The Bible is not infallible." He went further and declared that "God has not yet been defined," and demanded "a new definition that shall accord with the idea of immanence and do no violence to modern culture." Thus may this Baptist light condemn God and His Word in the same breath and continue to shine in a prominent Baptist pulpit.

Though the oil of his lamp still flows, he sheds no light on the darkness he has made. He is of the type of men who destroy but cannot build; who can win notoriety by wild onslaughts against Church and State but have no solution to their own problems; who aim not to improve religion or government but are satisfied to have created a sensation. And these be the gods of the modern Israel.

Significant of the contempt in which they hold the Bible is their astonishing ignorance of its contents. Dr. Abbott informs us that "Christ said very little about heaven or hell," when even a cursory reading discloses that He spoke of nothing else so frequently and definitely. Like so many of his kind, he can add as well as subtract: "Christ taught that the things are right that are a contribution to character, and the things are wrong that do not contribute to character." Christ taught no such doctrine, and moreover it is untrue. Things that are right or wrong or neither may contribute to character, which is fashioned in the mind. Christ never mentioned "character"—He did not deal in platitudes and gener-

alities. He spoke definitely of the things that are right and the things that are wrong, and taught that both spring from the mind, and that the right and the wrong of them are rooted in the law of God, not in the consequences that flow from them. He was "a true speaker."

The Baptist orator in decrying the Scriptures sneers at "the text that all Scripture is inspired." The reference is incorrect and misleading, nor does the Bible anywhere mark the limits of Scripture. The Catholic Church alone, being empowered by Christ to guard and teach all truth, has defined the limits of the Bible. Pope St. Damasus, A. D. 382, finally formulated the Canon of Scriptures, which was accepted by the Catholic world then and is accepted now.

Perhaps the realization of this fact, that the Catholic Church is the ultimate authority for the integrity and inspiration of the Bible, will account for the persistent bitterness with which many Protestant ministers have been recently assailing it. Besides there was little else left to protest against. Four centuries of protest against Catholic teachings had practically exhausted the subject. When men broke away from the Church, they put their whole trust in the naked Bible. It was the full fountain of all truth, inspired in every word, the sole rule of faith and conduct, and that rule every man could find and follow. Then creeds began to multiply till there were as many interpretations as interpreters, and the resulting chaos led many to think that there was something wrong somewhere. But the wrong was not in themselves—the pride of heresy could not brook such admission—hence it must be in the Bible; and so the inheritors of "the whole Bible and nothing but the Bible" began to tear it to shreds.

This was a logical consequence. If they had authority to interpret it they had equal authority to declare its value, for the Bible does not interpret or define itself. "King James' Bible," says Dr. Aked, "is the version of a version and the translation of a translation," and why should he accept the authority of King James or his scribes? There is no good reason why he should; and as the other self-appointed interpreters have just as good a right to question the infallibility of the King James production the change of creeds goes merrily on until the preachers, vaulting from negation to negation, have abandoned all creed and strive to hold their sparse congregations by attitudes and platitudes, politics and paradox—anything but the word of God. They seem to know more about the latest attack on the Scriptures than they know about the Scriptures themselves.

Meanwhile, the Catholic Church continues unchanging, through every change of social condition, to teach uncompromisingly all the truths that Christ delivered to its keeping, relying on His word divine: "I will send you the Holy Ghost, the Spirit of Truth, who will teach you all things and abide with you forever. . . . And behold I am with you all days even to the consummation of the world."

M. K.



## CORRESPONDENCE

## My First Visit to Pius X.

ROME, DECEMBER 10, 1909.

There were no formalities except the appointment of the hour by Bishop Kennedy, the able and prudent President of the American College. A venerable form in white met us at the door of his private room, took me by the hand after I had kissed his and put me by his side on a chair. There we were, two old priests; he, a few years older than myself; and at once we became like two old friends who had not met in a very long time. In a few minutes the awe which I felt in the presence of the Vicar of Christ disappeared and was replaced by a feeling of intense affection which warmed me from the top of my head to the sole of my foot.

This was the man who represented the Divine Person and the Divine teaching to which my life had been consecrated nearly fifty years ago. Here was the successor of the other Pius, noble, brave and gentle, who had sent me forth to work in June, 1862, with the words: "As you are the first, defend me there."

I had been loyal to the instruction and therefore love instead of fear filled my heart and my eyes. Seeing my emotion he waited a little before speaking, and then began to ask about my parish and my work. I told him. When I spoke of the Italians, he was glad to hear me say: "Holy Father, I find them sober, industrious and chaste. They do not kill their children." "That is good," he said. "In some nations they are destroying the population. A man with twelve children," said he, raising his hand and his voice, "is the glory of his nation if he brings them up good Christians."

"Holy Father," said I, "very much depends on the priest; and I have a good Italian vicar," and I began to quote the line 'Regis ad exemplar totus Componitur.' Before I had time to say the last word he said 'orbis.' "Yes, Holy Father," said I, "and the priest is the King." His Holiness evidently has not forgotten his poetic studies.

The rest of my interview would not interest the reader. We then left his private room and I went with him while he saw the hundreds who were waiting for his blessing in the outer room. To each of them he gave his blessing, said a few words to this one and to that one who had favors to ask, until we came to the one hundred and forty-four students of the American College lined up in the consistorial hall to receive him. To them he made a little speech. He is eloquent, clear in thought, fervid in expression. At the end, turning to me he said to them: "I hope that all of you young men, after you leave Rome will be able to come back after forty-seven years looking as well and strong as this one, your first priest." Then he asked me to call again.

His work is much harder than that of any civil ruler in the world, and his routine of ordinary work more arduous than that of any American parish priest.

I thought of two men as I left him: St. Francis of Assisi and Gregory VII. Pius X has the seraphic love of the one, and the fearless courage of the other. Love is his dominant note; but are not all the virtues dominated by love? Was not Dante right when he made hell the work of Divine Love as well as of Divine Justice? And is not Justice an immediately logical consequence of Love?

UMILTÀ.

## Parliament Prorogued

LONDON, DECEMBER 4, 1909.

Parliament was prorogued yesterday afternoon—nominally till January 15th. But by January 15th the general election for a new Parliament will be half over. The dissolution is fixed for Christmas week. It would have taken place yesterday only that the result would have been to disorganize all our Christmas and New Year arrangements and to carry through the elections on an out-of-date register of votes.

We are supposed to be in the midst of an epoch-making crisis. Some of the newspapers that support the Government are talking of "Revolution" and "Civil War." I must frankly confess that it is the dulllest and least exciting crisis in the memory of living men. There is not a tithe of the excitement there was over Mr. Gladstone's Home Rule Bills and Mr. Chamberlain's quarrel with the Boers. One reads terrible things in the newspapers, but the man in the street and the man behind the counter and the man in the city office take it very quietly.

The lawyers are discussing the question of the rights of the House of Lords and Liberals are talking of their "usurping" the privilege of the Commons of defying the people. But such a sound Liberal as the late Mr. W. E. Gladstone laid it down that although the Commons had frequently declared that the Lords must not presume to amend financial bills, the Lords had never acquiesced in these limitations of their powers, and he went on to express approval of this attitude of the upper house in these remarkable words:

"I think they are quite right in declining to record against themselves this or any other such limitation of their privileges, because cases might arise in which, from the illegitimate incorporation of elements not financial into financial measures, it might be perfectly wise and just to fall back upon an assertion of the whole breadth of their privileges, according to the just view they have ever taken of them."

The whole point of the opposition to the Budget turned on this very "incorporation of elements not financial into financial measures." Mr. Asquith's government has shown a dangerous disposition to use administrative and financial machinery to effect what it failed to accomplish by direct legislation. It was claimed by both the supporters and the critics of the Budget that hidden away in its system of taxation there was the beginning of a revolution in the land laws and of a new legislation on the liquor trade. The Peers have not even ventured an amendment; they simply hang up the Budget. Their resolution says that the Upper House will not consent to it until it has proof that the majority of the people really desire it. The House of Lords is in fact using its powers to enforce a referendum and most men do not feel hurt at their opinion being asked. Mr. Asquith's resolution of protest was of course endorsed by a docile majority in the Commons, but it is worth noting that neither Mr. Redmond nor any of the Irish party voted.

I am told by those who are in touch with the lower grades of the workers that unemployment is rather less serious in London than it was last year. For all that, I am certain the most will be made of what unemployment and distress exists, for the Protectionist party—the Tariff Reformers—make a trump card of lack of work, and even argue as if it were unknown outside of England. Our Catholic Lord Mayor and Lady Mayoress are already organizing relief for the hard days of winter, not by starting any new agency but by forming a committee

to coordinate the operations and strengthen the resources of existing charitable agencies. There is a Catholic spirit in Lady Knill's appeal, not for "relief for the unemployed," but for "help for God's poor," the old brotherly phrase of Catholic times might have been used by such famous predecessors of Sir John Knill as William Walworth or "Dick Whittington," in the days before the horrible word "pauper" had been invented. The Archbishop of Westminster's name stands first on the list of the new central committee; associated with him are the Anglican Bishop of London and "General" Booth.

Writing in the *Quarterly Review* a few months ago Dr. William Barry after pointing out that in recent years there had been an increasing output in England of novels dealing with erotic subjects in an unduly outspoken fashion, expressed the opinion that it might be advisable to have an official censorship for the novel as well as for the theatre. A non-official censorship has been introduced this week by the joint action of the directors of the great lending libraries. It is through them best novels find their chief circulation. In a joint communication addressed to all the publishing houses the directors of the libraries say:

"We have determined in future that we will not place in circulation any book which, by reason of the personally scandalous, libellous, immoral, or otherwise disagreeable nature of its contents, is, in our opinion, likely to prove offensive to any section of our subscribers."

And they request that advance copies of new books may be sent to them one week before publication in order that they may be examined thoroughly before ordering in any quantity.

The step has not been taken a day too soon. There is, of course, an outcry from the purveyors of and the dabblers in this peculiar form of literature. One author not unknown to fame has already disgraced himself by a peculiarly silly utterance. He says the circular of the librarians is "an insult to London publishers, none of whom were capable of issuing an immoral book." As a matter of fact the libraries have already refused to supply several books, some of them by men of a certain note. I am sorry to say that in some of these cases neither author nor publisher has lost in the long run, for the fact that a book is vetoed by the libraries often produces a run to buy it. This cannot be helped. There is the solid gain that the book is not freely passed over the counter to all and everyone who asks for it. If people insist on having it they must go elsewhere to buy it. I do not suppose the standard set by the Librarians' Committee will be very high, but in their action we have a satisfactory sign that a revolt against the rising tide of foul literature has begun.

A. H. A.

### The Battle Continues in the French Schools

PARIS, DECEMBER 4, 1909.

The struggle continues in the French Government between the official teachers, and their pupils and the latter's parents, and, on the whole, the letter of the French bishops on the duty of Catholic parents has produced more effect than was, at first, expected. Knowing the indifference of the average French peasant to all that does not touch upon his material necessities and difficulties and knowing also his inborn respect for "le Gouvernement," it might be supposed that the episcopal circular would fall flat and that the bishops' appeal would meet with no response. Things have turned out differently; in many country villages, the children's parents have

shown fight and, by their steady determination, have obliged the school masters to remove the obnoxious books. This is, in itself, a happy symptom: it goes far to prove that the commands of the Church, expressed by the voice of her pastors, still find an echo among the lower orders.

In the department of Vosges, the struggle has been particularly warm; at Thaon two hundred children deserted the Government school, where the teachers declined to suppress the condemned books and one little girl, being ordered, as a punishment, to copy a passage from one of the evil "manuels," bravely wrote out the Credo on her copy-book. The resistance of the children is prompted and encouraged by their parents. Three little girls having been expelled from school because they declined to use one of the prohibited books, their father wrote thus to the school master:

"You seem to forget that above your authority, legitimate as it is within certain limits, there is the authority of the heads of the family, whose delegate you are. When my daughters disobeyed you, they obeyed me; I regret that it should be so, but this painful conflict might have been avoided, had you attended to my lawful demands and not forced upon my children books that their conscience reproves."

In the same district, at Frain, the mayor of the village himself bought, out of the fund put aside for the schools, historical books, written in a good spirit that are to take the place of the "Manuel de Calvet," condemned by the bishops. A little girl, in the village of Souilly, also in the Vosges country, boldly answered the school mistress who was trying to force an evil book upon her: "We are living under a republic and you have no right to oblige us to use books, whose teaching is contrary to what we believe." In the Département des Basses Pyrénées, the mayor of several villages informed the school teachers that the books condemned by the bishops would no longer be paid for out of the school fund, and in consequence here, as in many other parts of France, the prohibited volumes have been withdrawn by the teachers themselves, many of them having realized that it was useless to hold out against the steady firmness of their pupils' parents.

A proof of the tyrannical spirit that reigns in the Government schools is afforded by the school mistress of "les Vignats," in Normandy. To the parents of her pupils, she sent a paper couched in these terms: "Do you desire your children to learn their history in the history of Calvet (condemned by the bishops)? If not, state your reasons. If you do *not* allow your children to use this book, you expose them to be expelled from school." The result of this imperious circular is that the over-zealous teacher's school is now empty, only three boys and one girl remain.

It would be vain and childish to suppose that this movement of resistance, hopeful though it is, can promptly change the spirit of the French schools. The evil is too deep seated to be thus speedily removed, but the bishops' letter has made Catholic parents realize that they possess certain rights, that these are being grossly ignored, and that their dignity as well as their sense of religion calls upon them to act. They have thus been led to unite their efforts, to band their forces and to make use of weapons that, from ignorance or apathy, they had hitherto set aside.

On Sunday, November 24, an assembly of unusual interest took place at the Hôtel Condé in Paris. This mansion, before the Revolution of 1789, the home of the saintly princess Louise de Condé, has become the prop-



erty of one of the leading French Catholics, M. Ferón Vrau, director of the Catholic enterprise called "La Bonne Presse." The great hall, erected by M. de Vrau in what was formerly the courtyard of the hotel, is often lent by him for charitable purposes, and last Sunday, it was used by Dr. Boissarie, the far-famed physician, who so ably and wisely investigates the miraculous cures of Lourdes. Needless to say that Dr. Boissarie is a devout Catholic, but for this very reason, because he has Our Lady's honor so deeply at heart, his examination of the cases brought under his notice is severely critical and many months must elapse before he will make a statement as to the miraculous nature of the cures. Knowing this, it was with the fullest confidence that the spectators who, on Sunday, assembled at the Hotel de Condé, accepted from his hand, as undoubted miracles, the cases he brought to their notice. About fifty of the "miraculés" were present; they sat in groups on the platform, the Doctor in the midst of them, surrounded by many medical men, who added their testimony to his. Some of the cases thus explained and presented to the public were truly wonderful: thus Marie Lemarchand, now happily married and the healthy mother of seven children, is the woman of whom, under the name of Elise Rouquette, Zola gave so realistic a description in his book on Lourdes. Only, after describing at length how her face was eaten up by a hideous wound, he forgot to mention her sudden cure in 1892. Marie Lemarchand, with her youngest child in her arms, was led forward, a smiling, stalwart woman, with a rosy face, whose cure, as Dr. Van der Elst explained, could not have been the result either of hypnotism or of natural causes. In the course of a few minutes, after bathing in the pool of the grotto, her frightful wound was healed.

Another interesting case was that of Aurélie Huprelle, a tall woman in black, who, at Dr. Boissarie's request, sat in front of the platform, while one of the doctors explained her case. She was taken to Lourdes in the last stage of consumption, as the medical certificates prove; her condition was such that she received the last Sacraments before starting and, among those who loved her best, no one expected to see her again. She, too, was radically and suddenly cured and has now, for years, led the tiring life of a working-woman without a trace of her old trouble. And so it went on; one after another the happy ones came forward, too full of gratitude to mind being centres of attraction. Besides, here as at Lourdes, a family feeling prevails. The bright-faced "miraculés," on their raised seats on the platform, were genuinely glad to add their testimony to the concert of praise that rises round the Pyrenean shrine. To the spectators, they were the privileged ones, in whose favor obedient Nature has bowed beneath the Creator's mighty hand and the emotional crowd looked upon them much as the people of Palestine once gazed upon the lepers that were made clean by the Saviour during His mortal life.

AN ANGLO-FRENCH CATHOLIC.

### The Catholic Mission in Sweden

STOCKHOLM, DECEMBER 3, 1909.

Sweden, which Protestant authors cannot name without evoking the memory of Gustavus Adolphus and of the Thirty Years' War, has long remained hostile and closed to Catholicism. Although Queen Josephine, wife of King Oscar I, and grandmother of the king now reign-

ing, was an ardent Catholic, and had at her court an official chaplain, the intolerance of the laws then in force was such, that in 1858 several ladies, known as having been guilty of becoming converts to Catholicism, were condemned to the confiscation of their goods, and to exile. This sentence aroused, we must admit, strong protests from all sides, and during the years that followed, Swedish legislation was remodeled in the direction of a greater freedom of conscience.

To-day the Catholic mission has churches at Stockholm, Gothenburg, Manö, Gefle and Norrköping. All these churches are of recent construction, for the splendid, the magnificent cathedrals, which bore such striking testimony to the Catholic Faith of our ancestors, fell, at the time of the Reformation, into the hands of Protestants.

The largest Catholic parish is that of Stockholm. It is Catholic, that is to say, universal in more than one respect, for not only is our Holy Apostolic and Roman Faith professed there, but also it constitutes the most variegated assemblage of all nationalities. Thus, besides the Swedes, it comprises Germans, Italians, French, English, Poles, Spaniards, etc. Even not long ago there were to be found in the Catholic Church of Stockholm Catholic Japanese and Catholic Negroes.

In Stockholm resides the Vicar-Apostolic, head of the Swedish Mission, Mgr. Dr. Albertus Bitter, titular Bishop of Dobiche, a prelate who has succeeded in winning general esteem and sympathy, not only among Catholics, but also among Protestants. He is seen often enough at the royal court of Sweden. As the sphere of Mgr. Bitter's activity is very wide, the Bishop and the zealous priests who help him are obliged to undertake many and long apostolic journeys.

Southern Sweden presents a peculiar character: thousands of Polish workmen labor there during a great part of the year in cultivating beets, and here as elsewhere these Polish workmen, by their fervent piety and their spirit of sacrifice, deserve to be held up as examples to all Catholics. In order to reach the nearest church they do not hesitate to spend in railway tickets a notable part of their wages. They have a warm and devout friend in the person of a noble and pious old man, the Reverend Count Bernard Stolberg, a descendant of the celebrated convert, Count Frederic Leopold Stolberg, distinguished author, poet and diplomatist.

As religious liberty is of relatively recent date in Sweden, and as the Catholics are few, it is easy to understand that we cannot yet have a very rich Swedish Catholic literature. However, we may say of that which exists: it is limited, but good. Besides some excellent catechetical works, we possess, in Swedish, an edition of the "Manual" of L. Goffine; one of "Philothea, or the Devout Life of St. Francis de Sales"; a prayer book called "Missale Romanum"; several small pious books; the excellent work of Cardinal Gibbons, "The Faith of Our Fathers"; "Edgar," by Father L. von Hammerstein, S.J.; a controversial catechism, "Catholicism and Protestantism"; and, finally, several small books of Mgr. de Ségur.

We hope that the Swedish mission will find the funds to provide the Swedish people with other works, as for instance, the "Imitation of Christ." At any rate, we cannot help paying tribute to the enlightened and indefatigable zeal of those who, in the midst of the greatest difficulties, have succeeded in endowing the Catholic Church of Sweden with inestimable spiritual riches.

BARON G. ARMFELT.

# A M E R I C A

## A CATHOLIC REVIEW OF THE WEEK

SATURDAY, DECEMBER 25, 1909.

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### A Christmas Greeting

"In the forty-second year of the empire of Octavius Augustus, when the whole earth was at peace, in the sixth age of the world, Jesus Christ, Eternal God, and Son of the Eternal Father, desirous to sanctify the world by His most merciful coming, having been conceived of the Holy Ghost, and nine months having elapsed since His conception, is born in Bethlehem of Juda, having become man of the Virgin Mary. The Nativity of our Lord Jesus Christ according to the flesh."

Thus does the Roman Martyrology announce the blessed feast of to-day. It is a development of the message to the shepherds watching their flocks on the hills of Juda on the first Christmas night in the long ago. "For behold I bring you good tidings of great joy, that shall be to all the people. For this day is born to you a Saviour who is Christ the Lord, in the city of David." Tidings of great joy in truth:—it was the fulfilment of the promise made by God in the day-dawn of creation, the promise of the redemption to come through Him who was to crush the serpent's head. The patriarchs had longed for the coming of that day, the prophets had foretold its mercy and its love, and the hosts of the just of every kind and every degree in the Old Law who had toiled in "the shadow of the good things to come" had died in the blessed hope that has become for us a thrice blessed actuality.

Christmas, then, means more than a joyful salutation—more than the warm-hearted greeting of friend to friend in the cheery association "a Happy Christmas" implies. The true sense of Christmas is lost if the Child of Bethlehem be not in it. It is, then, in the spirit of Him who surrounds the day with an atmosphere of faith and hope and love peculiarly its own that AMERICA sends its greet-

ings to its readers. May He pour out upon us His grace in this His own day that we may enjoy the fulness of the blessings His coming brought to man. A Happy Christmas to All!

### "Christ is Born for Us"

"Christ is born for us." These words, repeated year by year for centuries, imply three facts: the reality of Christ, that He is born into this world, and that He is born for us. Christ is a reality, not a mere idea. He is what He proclaims Himself to be, what the Church has ever asserted Him to be, not what theorists think He may be. The predicates to be affirmed of Him are not supplied by biblical criticism, historical analysis or German philosophy: they have come down from heaven with Him and are not to be put aside. He is born. He is a member of the human family, and has his own definite place in it by the decree of His creation and not by man's concession. What that place is, is a fact clearly evident in the light of revelation, and therefore not given to man as a subject of speculation. He is born for us. The same divine decree that sent Him into this world settled the relations between Him and every human being, even more immutable than the most fixed natural law. How many to-day deny all this! And yet they say the world goes well.

### Sursum Corda

The office of Christmas is not so much to cheer those who have already a fair measure of happiness as to sweeten the bitterness of weariness and discontent. Discontent seems to grow with modern progress; not the divine discontent of the eager idealist, but rather the dead discontent of exhausted pleasures on the side of culture and wealth and of baffled desires on the side of envious poverty. Between the extremes there will always be enough repining to preserve the descriptive truth of the phrase which calls this world a vale of tears.

The bravest and best among us have their hours when the high-tide of life recedes and in its ebb shows an oozy beach of ugly drift and shale. The hour of disillusion, the poets call it; the saints (the world and the saints never agree) have called it the hour of illusion. It is a time when the spirits of evil combine with circumstances of time and place and mood to rob life of its dignity and sweet significance, and to lash the reluctant soul forward into the sandy places where are recruited the enemies of God.

This is the hour when the battle of life is lost or won. A grim, desperate clinging—what'er betide—to faith and hope and the things we knew before—this is the only safe and sane course to pursue until the normal conditions of life prevail once more.

"Do what thou wilt, thou shalt not so,  
Dark Angel! triumph over me."



Christmas is the strong arm of God reaching forth into the blackness of such hours. Who were the Magi? Out of the unknown they came; into it they disappeared. What had they done to win the recompense of greeting the Divine Child? Merely waited and hoped and clung to the dim faith in their souls, confident that neither time nor space nor dark angel nor their own weakness could defraud them of their hope and turn their faith into a mockery.

Peace of soul and salvation do not wait on circumstance. The sheep-herders on the lonely hills of night, with the monotony and dullness of life-long mean cares ever at hand ready to spring and clutch at the throat of their content, were called also with the three Kings to make their obeisance at the Crib. The work we have to do, the position we find ourselves in, will not in themselves save us or destroy us. This is one meaning, at least, of the Christmas gospel. In Bethlehem were those who had leisure and, perhaps, the duty to study and scan the sacred pages of the inspired writings; and yet, because they lacked what the shepherds and the Kings possessed, whilst they read on under the rush-light, the Creator was born into the world, unknown to them, outside their very windows.

#### Steerage Abuses

A report on steerage conditions, based on information obtained by special agents of the Immigration Commission traveling as steerage passengers on different transatlantic steamers was made public last week. Scarcely less severe in its arraignment of an existing abuse than was the report of the same Commission on the White Slave Traffic, of which mention was made in our issue of last week, the Commission's present paper describes conditions that are appalling in spite of the fact that in some instances the letter of the law was obeyed explicitly. Happily the work of the Commission is being well done, and there seems to be an assured purpose to put upon the statute books laws which shall be effective in eliminating the deplorable conditions. One phase of the wretched story merits a special word. Agents who investigated the experiences of immigrants at Ellis Island and on the Hudson River and coastwise boats affirm that the officers of the immigration service are all kind, considerate and humane. But when one has passed the boundary of the immediate jurisdiction and has to run the gauntlet of the sharks beyond, the story of petty annoyance and exaction, of cruelties, and wantonness is renewed. As reported in *AMERICA* at the time, the Commissioner of Immigration at New York last summer made open attack upon societies here whose purpose it is to protect immigrants from these abuses, and whose officials have ever been found zealous to safeguard the helpless aliens upon their coming to our shores. One might inquire how is it possible that Commissioner Williams, with the experience of his long service, could have

been ignorant of the black pictures painted by the present investigators, when showing himself so ardent in the charges recklessly made last summer? Mayhap the report submitted to Congress will open his eyes to the real evils that exist within his jurisdiction.

#### German Colonists in Jamaica, W. I.

The story of the German element in Jamaica is sadly interesting. In the year 1834 several hundred German colonists were imported thither as "skilled agriculturists." They came principally from Hanover, lured to the tropical island by promises which were never fulfilled. Those among them who had means soon left Jamaica. The descendants of those who remained are wretchedly poor and are making no headway against adversity. On rented holdings of small area father and son, often mother and daughter, eke out a scanty living from the soil by the cultivation of yam, ginger, arrowroot and tobacco. The returns barely enable them to pay the rent.

In order to relieve the present distress the resident Catholic missionary proposes to start a home industry among these German families. The women could be taught to make so-called Panama hats. With two or three hundred dollars to begin with, straw could be bought and work rooms and lodgings provided. In six months twenty or thirty first-class hat makers could be trained and by that time there would be straw in abundance as it could easily be grown in the plots surrounding their little homes. The older women could teach the younger as they grow up. In this way the people would soon be self supporting and would be independent of their more wealthy dusky neighbors. The plan seems feasible. At all events something should be done to relieve the necessities of these poverty-stricken families.

#### True Christmas Joy

Joy is the dominant note of Christmas. For the worldly or the nominal Christian it shows itself in an increase of creature comforts, in a whirl of excitement or in mad-cap pleasure, without any realization of the cause of that true joy which Christ's birth brought to the human race. That cause is assuredly not an increase of comfort.

And yet very truly is joy the dominant note of the birth of Christ. As the shepherds were keeping the night watches over their flocks, "lo! an angel of the Lord stood by them, and the brightness of God shone round about them, and the angel said to them: I bring you good tidings of great joy that shall be to all the peoples. . . . And suddenly there was with the angel a multitude of the heavenly army, praising God and saying: Glory to God in the highest; and on earth peace to men of good will." When the shepherds had gone over to Bethlehem and found Mary and Joseph, and the Infant lying in the manger, they returned with hearts so full of joy that they

glorified and praised God. A few days later, when the Wise Men came from the East and once more beheld the star, of which they had lost sight for a time, standing over where the Child was, we are told that they "rejoiced with exceeding great joy."

Now, all those who thus rejoiced were actually in great bodily discomfort, Mary, Joseph and the Shepherds from the pinchings of poverty, the Wise Men from the privations and fatigues of a long journey undertaken in spite of ridicule. What, then, is the secret of their joy and the only key that unlocks the treasure house of true Christmas joy? It is union with God, the only source of all real joy. For joy is nothing but the overflow of peace, and peace is the tranquillity of order established in the soul that is united with God, whose very essence is joy. Joy, then, is independent of material environment, as when St. Paul, whose life was one long battle, tells us that he exceedingly abounds with joy in all his tribulations. This is the secret of the glad renunciation of the poor in spirit and especially of those joyous heroes of self-denial, the saints, the closest imitators of Christ. That is why the Church prepares for the peace and joy that surpasses all understanding at Christmas by fasting, almsgiving and humble effacement of self, in order thus to be more surely filled with the ineffable sweetness of Jesus.

#### Death of the King of the Belgians

The King of the Belgians, Leopold II, died on December 16 in his seventy-fifth year. His father was that Leopold of Saxe-Coburg and Gotha who, as husband of the Princess Charlotte, had the prospect of being Prince Consort of England, who refused the crown of Greece, and mounted eventually the Belgian throne when in a year of revolution, 1830, Belgium threw off the yoke of Holland to which the Congress of Vienna had arbitrarily subjected her. Leopold I was a Protestant. His second wife, however, was Louise, daughter of Louis-Philippe, King of the French, and through her a Catholic dynasty was obtained for Catholic Belgium.

In 1853 the late king married Maria Henrietta of Austria, and he succeeded his father in 1865. He had three daughters, Louise, Stephanie and Clementine; the first, the divorced wife of Philip of Saxe-Coburg and the second, the neglected consort of the hapless Rudolph, Crown Prince of Austria. The scandalous family quarrels that followed the death of their unhappy mother need not be dwelt upon. Leopold's private life was the byword of Europe: as sovereign he was in the public eye in connection with the Congo, a matter in which he was more sinned against than sinning. He was brother of the ambitious Carlotta who had no small part in the persuading of her husband, Maximilian, to undertake the mad expedition to Mexico, and was the late Queen Victoria's first cousin.

He left no son, and as the Salic law prevails in Belgium, the crown devolves upon his nephew, Albert, born in

1875 and hitherto known as the Count of Flanders, who married Elizabeth, daughter of Duke Charles Theodore of Bavaria, lately deceased, the famous oculist of the poor. The royal pair whose domestic life makes a happy contrast with that of the late king, are much loved by their people. They have two sons, Leopold, born in 1901, and Charles Theodore, born in 1903, and a daughter, Marie José, born in 1906.

The *Living Church* (Protestant Episcopal) published a letter from Dr. W. H. Van Allen of Boston, in which he asserted that Brother Paul James Francis had appealed for funds for the establishment at Graymore in his church at Elmira and in doing so had stated repeatedly that all the property of the Society of the Atonement would be vested in the Bishop of Delaware. He added that many gifts were made under the influence of this promise, and that the late Bishop of Delaware had told him that he had striven without success to hold Father Paul to this promise. Brother Paul James Francis answered him in the following number to the effect that his preaching at Elmira was for the benefit of Dr. Van Allen's church and was done gratuitously; that the amount contributed there to the building fund of his convent was less than fifty dollars, of which most came as a thank offering; that a small stained-glass window put in the chapel, is at the disposal of the giver; that the Sisters' convent was built and dedicated before he went to Elmira; that he had never promised the Bishop of Delaware to vest the property of the Society of the Atonement in him, and that the Bishop had never written or spoken to him on the subject. Brother Paul is pursuing his studies at Dunwoodie Seminary, and he is still editing *The Lamp*.

The Flaget Council of the Knights of Columbus, of Chillicothe, Ohio, recently sent a delegation to the Board of Trustees of the City Library and presented a set of the Catholic Encyclopedia. The volumes of the Encyclopedia which have already appeared were duly installed in a special Catholic Reference Alcove prepared in anticipation of this gift after the Library Board had expressed their thanks. It is of course not very creditable to these gentlemen that they delayed obtaining so important a work of reference until it was put into their hands as a gift. But the generous action of the Knights is very suggestive to other Catholics interested in spreading the truth.

As a result of the meeting held in Zaragoza, Spain, more than a year ago, for the improvement of the Spanish Catholic Press, a telegraphic news agency of national and foreign news is now in full working order. Thirty-three Catholic newspapers are now receiving their news from this agency. Such a news agency was needed in order to combat successfully the Liberal and Republican "trust" papers with their frequent inaccurate and false statements of Catholic affairs.



## LITERATURE

## SOME CHRISTMAS BOOKS.

One of the joys of our first Christmases was the ownership of the annual "Chatterbox." We wish we had one of them by us now to discover in adult wisdom what it was which made the old-fashioned "Chatterbox" a fertile source of childish pleasure. There are no more "Chatterboxes," alas! And we suspect the present generation of children are, in consequence, all the worse off in the matter of infantile dissipation. Instead of the homely old wood-cuts which just met the artistic demands of babyhood, we have beautiful drawings and pictures that suffer from the sophistication of advanced notions and craftsmanship. The grown-ups admire; but the children suffer a certain mystification not unmixed with disdain. In the "Chatterboxes" they didn't talk down to the children. There is too much of that done now. Neither did they obtrude a certain alien cleverness and knowledge of the world which, when it does not leave children uninterested, makes premature men and women out of them to the disgust of everybody. We throw it forth as a gratuitous hint to publishers that they might find it profitable to bring back the old "Chatterboxes" into the stalls of the book-sellers.

The nearest approach to the "Chatterbox" which we recognize among Christmas publications is the "Catholic Home Annual" of the Benzigers. It is full of pictures, stories and all sorts of odds and ends, with which children like to surround themselves. And everything is done seriously as if a child were the most important thing in the world—which, of course, he is.

The Macmillans have made a large contribution to the Christmas spirit in publishing "The Book of Christmas," with an introduction by Hamilton W. Mabie and an accompaniment of drawings by George Wharton Edwards. This is the best collection of literary extracts in prose and verse about Christmas that we have seen. The choice is very inclusive, and ranges from medieval ballads to Rudyard Kipling and Jacob Riis. We think the collection would have been more complete and excellent if the modern Catholic literature of Christmas had been more carefully gone over. We count it a real fault that Robert Southwell's "Wassailer's Song" should find a place here whilst we look in vain for his lyric masterpiece, "The Burning Babe." Still we agree with Mr. Mabie that the "Book of Christmas" is a book of joy in the sadness of the world, a book of play in the work of the world, a book of consolation in the sorrow of the world."

Another new book which we are sure children will be pleased with, as well as their elders, is "The Red Book of Heroes," by Mrs. Lang, edited by Andrew Lang. (New York: Longmans, Green & Co.) That "Kind Magician, Andrew Lang," has deserved much in the past from the boys and maidens of English-speaking lands, and this work lays them under further obligations to him. Some of the heroes in this volume are heroines, of course,—Florence Nightingale, for instance—and their stories are told in a pure yet homely style which will charm readers of every age. There is, it seems to us, a peculiar catholicity of taste in the choice of Mere Angélique and Bernard Palissy for enrollment among a select gathering of the heroic type; but, we suppose, it is necessary as a kind of off-set to the beautiful and sympathetic narratives of Father Damien and Blessed Thomas More.

Michael Earls, S.J., has touched the right chord in the collective Christmas heart by the publication of an exquisite little Christmas play, "The Chorister's Christmas Eve, a Little

Play for the Christmas Days with a Modern Legend, and the Old Christmas Carols." (St. Louis: B. Herder; London: Sands & Co.) Here young people have all the material for a happy evening during the holidays. The collection of carols is a treasure in itself, and the author's brief directions about the music give his contribution to the season's literature a practical and instructive turn.

"Our Little King; the Childhood of Christ," by Katherine Frances Mullany, (New York: The Sunday Companion Publishing Co.) has come out for the holidays in a second edition. The story of the Divine Infant is told here in the language of a mother chatting with her child. The apocryphal touches do not mar the beauty of the original story, and serve merely to stimulate the childish imagination in catching the bearing of that story upon its own young life. It is a book for mothers to read under the lamp-light to their little ones.

J. J. D.

**The Picturesque Hudson.** Written and Illustrated by CLIFTON JOHNSON. Picturesque River Series. New York: The Macmillan Company. Price \$1.25 net.

An introductory note informs the reader that the volumes in this Picturesque River Series are prepared so as to make them in form and matter distinctly valuable as guide books. In the present volume the Hudson's "more striking features—picturesque, historic, literary, legendary—have received ample attention." Bits of folk-lore, choice morsels from the "Sketch Book," and incidents of Revolutionary history form a pleasing digression in the less romantic description of successive points of interest. There is no lack of illustrations, and they are all good. We would call the author's attention to the omission of the many Catholic landmarks which to-day form a very striking feature of Hudson River scenery. There is no mention of Forrest Castle, once the residence of the great tragedian, now Mt. St. Vincent, below Yonkers; nor of the old church of Our Lady of Loretto at Cold Spring, dating from 1834, which forms one of the prettiest pictures on the Hudson; not a word about the former hotel at West Point, the famous Cozzens', now known as Lady Cliff, nor of the splendid buildings of the Redemptorists and the Jesuits at Poughkeepsie and Esopus—and others we might name on either shore from the imposing St. Michael's Monastery of the Passionists opposite Manhattan to the architectural attraction of the Sacred Heart Convent, Kenwood, near Albany. These are points of interest which awaken the curiosity of every traveller along the Hudson, and failure to notice which in the present volume will cause nothing but disappointment.

E. S.

**A Journey in Southern Siberia,** by JEREMIAH CURTIN. Little, Brown & Co., Boston, 1909.

Siberia is an immense region. Mr. Curtin travelled only six hundred miles from Irkutsk via Usturdi and Baiandi to the island of Olkhon in Lake Baikal and back. Had he been an ordinary traveller his journey would hardly be worth a book of 300 pages. But he was no ordinary traveller. On the shores of that great lake is to be seen what goes contrary to prevailing notions of Russian methods of dealing with the aborigines, a Mongol people, the Buriats, for there is the very cradle of the Mongol race, with Russian civilization, bearing Christian names, Andrew, Michael, Basil, etc., compounded in the usual Russian way, *e. g.*, Andrei Mihailovitch Mihailoff, yet not even nominally Christian, but pagan, practising openly its ancient Shamanism. To study this people, their religion, customs and traditions Mr. Curtin undertook his journey, the results of which he gives in a most interesting volume. Catholics reading it

will grieve to see him forgetting the faith of his fathers so as to think it profitable to devote five pages, 61-66, to the barren reflections of a night journey, and to judge it right to congratulate the Buriats on having stuck to their heathenism. Those that like a problem may try to solve this. Did his wife accompany him? On page 56 he speaks of "my wife." This may be a misprint, as it is the only mention of such a person. On the other hand, the plural number is often used in a way that seems to indicate a companion closer to the traveller than his attendants. Charles W. Eliot writes a prefatory note to tell us that Mr. Curtin is the translator of Sienkiewicz and learned in matters ethnological, to make a synopsis of the work, and to give us out of his stores such jewels as: "Lake Baikal is the largest body of water in the old world." But as these things are not hidden from the vulgar or else plainly appear in Mr. Curtin's pages, one will lose nothing in skipping them and, after pausing for a moment to wonder what manner of men Dr. Eliot has been in contact with at Harvard during all these years, if he thinks such puerilities timely, coming directly to Mr. Curtin's interesting book.

**What Have the Greeks Done for Modern Civilization?** The Lowell Lectures of 1908-9. By JOHN PENTLAND MAHAFFY. New York: G. P. Putnam's Sons.

Greek studies are in such a state at present that he who could do them a good turn would be welcomed as the man of the hour by all who love them. Here was opportunity knocking at Dr. Mahaffy's door. Everything helped to centre attention on their spokesman. The fame of the lecturer, the institution where he holds his chair, the tradition for which he stands, the nation which sent him forth, the representative character of the audience in the nation which received him, all conspired to get a fair hearing for the land "where grew the arts of war and peace."

But we must confess our keen disappointment. We miss that tone which rings in so many English writers who have fallen under the spell of ancient Greece—De Quincey, for instance, or Newman (whose lecture on Athens, alone, ought to correct his notion that "our Newmans, if they attempt the period, are neither melodious nor clear"), or Bishop Wordsworth, or John Addington Symonds.

So much for the manner. As for the matter, we are forced to believe that the lecturer was not at any great pains to be accurate in his statements. For instance, before advancing the theory that the Greeks avoided the arch for the reason that the associations of domed or circular buildings were gloomy, because appropriated to tombs, he ought to have reflected that Athens alone furnishes enough to refute this notion, the tholos, for example, or the Odeum, or the choragic monument of Lycrates. When he carries his generalization further and asserts that this custom was well nigh universal, the pyramids are certainly large enough example to the contrary to come into view.

This is a mere detail—one of many of a similar kind—and as such might be no more than a flaw which it were ungracious to pick from out of an abundance of surrounding excellence. However, without denying that there is much worth saying and well said (it would be a pleasure to point it out in detail, but we may mention, in passing, his treatment of sculpture or of mathematics), there is something more serious to be considered than mere matter of detail or literary expression. The plain reason why we fear that this book may prove harmful to the cause of Greek is that it takes a position which is indefensible. The claims of Greek rest on grounds which are too secure to make it wise to weaken those claims by exaggeration. Much as we owe to the Greeks we do not owe everything. The Greeks were a wonderful people but they had serious and deep-rooted defects.

We should scarcely be doing Professor Mahaffy an injustice if we were to say that his thesis amounts to claiming for the Greeks whatever we possess worth having. If this were a *tour de force*, like Wendell Phillips' "Lost Arts," and done with equal brilliancy, we might be amused and let it go at that, for we have enough of the Greek in us nowadays to admire the pranks of genius; but from a scholar we look for measured statements. Publicists do not go back to the Athenian Assembly for the origin of our free institutions, but to the folk-moot. The fact that Shakespeare got some of his plots from Plutarch did not save him from being called a barbarian by those who had no standards but Grecian to go by. The novel is not of Grecian origin even if the literature of Greece in its decadence shows contact with the home of the Arabian Nights. The fact that Isocrates did, as far as he could in his day, what our modern orators do, namely, "speak to the press," does not make essay-writing out of public speaking.

And so we might go on. But before we stop we shall call attention to one passage in particular, because it is at the same time a flagrant instance of the Trinity scholar's method, and likely to prejudice important interests from the application he makes of it. In his review of Greek philosophy he devotes considerable space to those thinkers who let their intellects run riot in the wildest speculations. This were well enough if his object were only to show the subtlety of the Greek intellect. But when this is set forth as sound thinking the case is far otherwise.

Aristotle, the keenest intellect of the Greeks, who bent all his matchless powers on the serious search after truth is dismissed in a short paragraph headed, "Need I pass on to Aristotle?" but room is found more than once to make the statement about him that "he narrowly escaped being canonized as a saint." Professor Mahaffy adds that he was not understood by the Middle Ages. But what does he know of Scholasticism? Has he ever heard of Sylvester Maurus? He holds up the atomic theory of Democritus to admiration and asks us to throw scientific methods to the winds, because here is the theory of modern science arrived at by abstract thinking without investigation. This is saying something the wisdom of which it requires no deep thought to measure; and what the intelligent man of to-day will answer is not "Away with our scientific laboratories," but "Lock the door of your Greek lecture-hall if this is all you learn there." Does he really mean to say that the arguments of Democritus for his theory are as satisfying to the normal intelligence as those of the chemists for theirs? We are told that a Dutch almanac-maker, who was the Bickerstaff of his day, made a slip of the pen and predicted snow for a day in July. The printer brought back the sheet to call his attention to the mistake. But Hans never acknowledged himself in the wrong, so he thundered out, "Print what I gave you." Snow fell on the day set. Are our weather bureaus therefore of no use?

It was not a pleasant task to have to speak thus of these lectures; but they ought not to be allowed to pass as the views of all who are in favor of retaining Greek in the curriculum.

**Kyriale seu Ordinarium Missae** juxta Editionem Vaticanam transcribed into modern musical notation by Dr. F. X. Mathias. Pocket Edition 32°. Flexible cloth binding. 15 cents net. New York: Fr. Pustet and Co.

The demand for a cheap and handy form of the Vatican *Kyriale* in modern musical notation is well met by this edition. As a book to be put into the hands of our schoolchildren, or to be used still more generally for congregational singing, it deserves special recommendation. The editor is an acknowledged authority in the transcription of plain chant, as even a cursory glance at his work will manifest.



## CHRISTMAS IN MAGAZINE-LAND.

The Editor of the English *Bookman* observes that "in the matter of Christmas, editors and reviewers are twice blest (though they do not always appreciate this): they eat their cake and have it. All through November we have been looking at, reading, and thinking, talking, writing and reading about nothing but Christmas books, until we come to breathe the very atmosphere of Christmas. . . . Then, in another few weeks the real Christmas, with real snow and real pudding and beef and holly, is upon us, and we realize that before we were only dreaming and now have wakened to find our dream come true."

That editors eat their Christmas cake and have it is a cheerful thought for the editors; but we wish they would not eat it so far in advance of the time when they have it. Every year the Christmas magazines come out earlier than the year before. If we are not mistaken, the Christmas number of the *Cosmopolitan* appeared during the first week of November! And the weeklies are, in this respect, following the example of the monthlies. *Collier's* led the Christmas pageant of weekly popular periodicals, in gorgeous colors and appetizing yule-tide fare, fully a fortnight before Christmas day. Then the public has to wait from two to six weeks after the first course of its Christmas menu is served before the remaining courses—the substantial ones—are placed upon the table.

Does it take so long to create, so to speak, the proper atmosphere and spirit for Yule-tide after a year's submergence in the practical concerns of life? Or, is it to get the literature of the season in time to lonely exiles in the antipodes? Or, is it to help the booksellers and the shop-keepers?

After all, the inquiry is unimportant. The fact that the immense periodical literature is saturated through and through with Christmas spirit is a pleasant omen.

We read in Captain Townshend's "A Military Consul in Turkey"—a very interesting volume—that, at Mersina, there is a branch of the "Reformed Presbyterians of Philadelphia." Among other Christian ideas which the mission teaches, according to the Captain, is this: "that it is wrong to observe Christmas Day, which is a pagan festival." It is a bit of curious information to know that there still exists a grim survival of Puritanism in some of our large cities. Instead of sending its dying message to unregenerate Turks, why does it not deliver it at home? Judging from the magazines, which always cater to the public's desire, the American people have forgotten, in the course of the last hundred years, that "it is wrong to observe Christmas Day, which is a pagan festival." Happy oblivion!

But danger menaces Christmas now from an entirely different quarter. The excellent and charming Paris correspondent of the *New York Evening Post*, who signs himself "S. D.," tells us that the old French Christmas is rapidly disappearing. "Here in France," he writes, "with the decay of public religion, little is left but the children's persistent cry to keep the old Christmas alive." And he adds, with sinister significance: "The new Christmas, where it exists, is not for children." The whole fascinating letter, which was printed in the *Post* of December 11, is replete with interest; but its saddest note is struck in the admission that "among the educated younger generation, many have only the vaguest idea of what Christmas meant in the religion of their fathers. And this is the negative character of the new Christmas—it is not religious, even by song."

We have at least the consolation of feeling assured that, whilst we have escaped the white-washed dungeon of Puritanism, we have not yet entered into the soulless ice-fields of religious negation. Our doctrinaires in the universities and our "progressive" thinkers in the pulpit may speak and write patronizingly of Christianity and minimize until there is nothing left of it, but the rank and file, the solid bulk of the nation makes allowance winkingly for the love of big words, the ambition for academic distinction; suffers good-humoredly the weaknesses of Dry-as-dust in the closet and bumptious youth in the press, and goes on its way—soldier and politician and statesman, and business man and weary toiler—with a good, old-fashioned belief in Christianity of one kind or another and a strong loyalty to the great central religious festivity of the Christian era.

How else can we explain the expensive and elaborate Christmas numbers of the secular magazines? With few exceptions they have something which appeals not merely to the social side of Christmas but to its religious feeling as well. Thus in *Collier's* we have on its first page the story of Christ's birth from the Gospel of St. Luke. The cover design of the *Century* is a picture of the Three Kings. The Christmas *Harper's Magazine*, it is true, has not much, outside of the white and gold of its cover, to remind one of the season; its best bit of Christmas literature appeared prematurely in the November number and was entitled "The Little Romance," by Norman Duncan. *Scribner's* also has a cover design of the Three Kings and is perhaps the most lavish in Christmas fare. The *American* and *McClure's* call off their dogs of war in their battle with political abuses to tell a Christmas story and sing a Christmas carol. The *American* sings a very sweet one in its opening verses.

It is true, there may not be much of the inner religious meaning of the festival

in all this. But there is enough to show that editors and publishers recognize the existence of a wide religious belief in the mystery of the Incarnation, which they make an effort to satisfy. Their attempt is not always very successful, but the fact that they make it at all is not without a cheering significance in an age of religious pessimism.

It is a matter for surprise that the Catholic magazines have not been at pains this year to give a more distinctive coloring to their Christmas numbers. *Benziger's* we exonerate from this charge, and, let us also add, the *Catholic World*, which barely escapes our censure, with a delightful article on "The Nativity in Early Pageants," two Christmas poems and one Christmas story. But the *Ecclesiastical Review*, otherwise most approvable, devotes only one of its articles to the season, "Christmastide," by the late Dom Feasey, O.S.B. What hurts us most is that the dear little *Irish Monthly* has one, single, solitary poem on "Bethlehem," and nothing else to remind us of the coming Feast. The other good things do not console us at all, and we level a glance of sad reproof at Father Russell.

Mentioning the death of the gifted Father Tabb some weeks ago we quoted from the *Atlantic Monthly* his poem on his blindness. An error we are ashamed to qualify, found its way into the quotation. We printed:

Back to the primal glories  
Where life began,"

and have felt mortified ever since. Our readers, with few exceptions forebore to take us to task, a condescension we hardly dared to hope, still we owe reparation to the departed poet, and fortune treats us better than we deserve by making an occasion to go back to the matter. A transatlantic contemporary justly famous for culture and literary skill, with the idea, no doubt, of comforting the sorrowful, copied our quotation and its blunder without remark, and, what seems the height of delicate compassion, without mentioning our name. To say that we are profoundly grateful would not begin to express all we feel.

We take occasion from all this to print the poem correctly:

Back to the primal gloom  
Where life began,  
As to my mother's womb,  
Must I a man  
Return:  
Not to be born again  
But to remain;  
And in the School of Darkness learn  
What mean  
"The things unseen."

## FOR HIDDEN SWEETS.

We thank thee, graceless Bethlehem,  
That thou didst find no room for them,  
Since thy so ruthless spurning  
Reveals, to our discerning,  
The pleading love which bore the bitter  
part  
Of every disappointed human heart.

We thank thee, stable, dank and drear,  
That thou didst have no hearth-stone  
cheer,  
For, by sweet Mary's grieving,  
Are we the more believing  
That they who lack life's solace, nor com-  
plain,  
Shall know possession and eternal gain.

We thank the beasts of gentle eyes  
For that deep trust which in them lies,  
Because such mute divining  
Rebukes the false repining  
Which, as the offering may not royal be,  
Declines to offer simple loyalty.

We thank the shepherds, roughly clad,  
Who hasten, wondering and glad,  
Nor pause for their unfitness,  
But bear their humble witness  
Of answering love, that hears the heavenly  
call,  
And, having naught to give, yet gives it all.  
KATHLEEN COONEY.

## BOOKS RECEIVED.

- A Wreath of Ilex Leaves. Poems by Rev. P. L. Duffy, LL.D., Litt. D. Charleston, S. C.: Nicholas C. Duffy.
- Forget-Me-Nots of the Civil War. A Romance Containing Reminiscences and Original Letters of Two Confederate Soldiers. By Laura Elizabeth Lee. Illustrated. St. Louis: A. R. Fleming Printing Co.
- Round the World. Vol. VII. A Series of Interesting Illustrated Articles on a Great Variety of Subjects. New York: Benziger Bros. Net \$1.00.
- Social Forces. By Edward T. Devine; Editor of the "Survey." Containing Twenty-five Editorials which discuss subjects of permanent interest. New York: Charities Publication Committee. Net \$1.25.
- Synopsis Rerum Moralium et Iuris Pontificii. Alphabeticum Ordine Digesta. Et Novissimis SS. RR. Congregationum Decretis Aucta in Subsidium Praesertim Sacerdotum. Auctore Benedicto Ojetti, S. I. Volumen I, A to C. Editio Tertia Emendata Et Aucta. Romae: Ex Officina Poly-Graphica Editrice, Piazza della Pigna N. 53.
- The Master. By Irving Bacheller. New York: Doubleday, Page & Co.
- The Question of the Hour. A Survey of the Position and Influence of the Catholic Church in the United States. By Joseph P. Conway. New York: The John McBride Company. Net \$1.25.
- The Story of a Beautiful Childhood. Compiled from the Journals of Joseph Astley Gallagher by Katherine E. Conway. Boston: The C. M. Clark Publishing Company.
- The Pieroma. An Essay on the Origin of Christianity. By Dr. Paul Carus. Chicago: The Open Court Publishing Co. Net \$1.00.
- A Book of Operas. Their Histories, their Plots and their Music. By H. E. Krehbiel. New York: The Macmillan Company. Net \$1.75.
- Socialism as an Incubus on the American Labor Movement. By J. W. Sullivan. New York: The Volunteer Press Print. Net 50 cents.
- Catholicism and Reason. An Essay. By Hon. Henry C. Dillon, of Los Angeles, Cal. Brooklyn, N. Y.: International Catholic Truth Society. 5 cents each; \$3.00 per hundred.

## SOCIOLOGY

On Sunday, December 5, delegations from the various Catholic societies of the Diocese of Barcelona waited on Bishop Juan J. Laguarda to congratulate him on his appointment, and to assure him of their loyalty and respect. Every Catholic organization, from the humblest to the most distinguished sent its representatives. As only a small fraction of the delegates could be crowded into the episcopal residence, Bishop Laguarda descended to the courtyard, where the Marquis de Pascual delivered an address of welcome. After a hearty expression of gratitude for their good wishes and protestations of fidelity, the bishop gave free rein to his eloquence and, laying before his enthusiastic auditors his plan of campaign, called on them to give it generous support.

"With an air of expectancy, you seem to ask, 'What are we to do?' As a father addressing his children, I will tell you in language that is plain, frank, and sincere. The Committee on Social Defense has worked successfully but all has not been done; it may be that too much attention has been given to small matters, to the neglect of the great social problem which confronts us and demands solution. We have believed that we ought to seek out the humbler classes and draw them about us; we have founded our centres of action, but we have failed to shape them according to the needs of the times. What have we done for the laborer? Have we done anything worth while? Literary and musical entertainments, and conferences, perhaps musical too. In a word, we have given a little music to workingmen who knew the importance of the social problem, who were clamoring for justice, who withdrew from us little by little because they did not find what they sought, and went to swell the ranks of armed resistance to law and order. In my audience with the Holy Father before coming to take charge of this diocese, he exhorted me to employ a great deal of charity. Charity, love for our fellow-man, is a beautiful word most rich in practical applications. What, then, are we to do? We are not going to do wonders, new and unheard of things, but let our first thought be how to raise every parish to the level of society as it is to-day. The parish is of the utmost importance; it must be able to meet the demands of the epoch of life in which we find ourselves. Let the pastors be centres of light. Let us love the light and prove that where the centre of light is there is the centre of piety and of Christian education. The parish must be, more-

over, the centre of ample and generous protection for the poor. Parochial beneficence has to be so organized that no form of spiritual or corporal wretchedness may go unrelieved. The parish, finally, should be the centre of those social works for the betterment of the material condition of the poor,—works encouraged and blessed by Holy Church.

"The spirit of individualism has given away to the spirit of association; society will soon be simply a collection of associations. The work that I purpose to undertake is to organize and systematize parish work, along the lines that I have laid down, and devote myself body and soul to raising the laboring man and securing for him all that is his by justice or heavenly charity. I shall organize for Catholic action in Barcelona. On my banner there are three words. The first is *Union*. Whatever be your politics rally to the support of your faith; there is a place in the ranks for every Catholic. The second word is *Work*. The important thing, the right thing, is not speculation nor ideas, but action, work, for the individual and the common good. I claim in particular the cooperation of those whose social position, leisure and means facilitate the aid that they can give to the cause.

"What will be the result of this organized Catholic action carried on with energy? That I cannot say. Hence, my banner has the motto '*Depend on God*,' whose Providence rules the destinies of nations. Let us labor not so much to obtain worldly success as to satisfy our consciences and fulfil our bounden duty. Even when revolutionists or institutions embodying their principles persecute us, and trample on us and try to bring our work to naught, let us not lose heart. We may be overcome by force, but the brightness of our principles will not thereby be obscured or tarnished. Catholic social action is the watchword; Catholic societies are the life and strength of the diocese. What I ask is liberty to do good, and I ask your organized help in the same great undertaking."

In response to the call of Dr. Hofmannstahl, one of the most enthusiastic workers in Austria for the suppression of duelling, a convention of anti-duellists assembled last month in Würzburg, Bavaria. One hundred and sixty-one delegates attended from various German student bodies. It was resolved to call a general convention for March, 1910, with the object of forming a National German Anti-duelling Society, thus uniting the forces of the several private or local associations having the same laudable aim.



## ECONOMICS.

An interesting appeal from Australia has been decided in England. A ferry collects its fares at one end only of its route. Those going one way pay the fare, a penny, on entering the wharf: those going the other way pay in the same place on leaving it, and a placard notifies the public that none may enter or leave the wharf without paying a penny. A person who had paid his penny and gone on board the ferry-boat, finding that it was not to start for some time, changed his mind about going and attempted to leave the wharf. He was asked at the gate for the penny for leaving. He refused to give it on the ground that he had paid to cross the ferry, and having changed his mind, had a right to leave the place. The officials attempted to prevent him, but he fought his way out and brought suit for damages. He won his suit in the lower court. The ferry company appealed to the supreme court which let the decision stand. They carried the matter to the Australian Court of Appeal, which reversed the decision of the lower court. The aggrieved person then appealed to the Judicial Committee of the Privy Council, which confirmed the judgment of the Court of Appeal.

The import of rubber into the United States in 1889 was 32 million pounds worth, at 39 cents a pound, 12½ million dollars: in 1899 it was 55 million pounds worth, at 60 cents a pound, 33 million dollars: for 10 months of 1909 ended Oct. 31, it was 73 million pounds worth, at 85 cents a pound, 62 million dollars. Thus in twenty years the import has more than doubled both in weight and in price per pound. Brazilian rubber imported during the ten months amounted to 34 million pounds; Mexican, to 15 million pounds; but the former is worth 90 cents a pound, while the latter is worth not quite 37 cents. From England came 9 million pounds, worth a little more than \$1.16 a pound. This was African and East Indian rubber. The difference in values is due to the difference in origin of the rubber; not all that goes by that name to-day comes from the India-rubber tree.

A new metal has been compounded in Germany, to be known as Electron. It is described as an alloy of magnesium which can be cast, drawn, pressed and rolled. It is lighter than the lightest metal hitherto known, having a specific gravity of from 1.75 to 2. In color it is silver-white and lends itself to a brilliant polish.

## SCIENCE

The idea is common that the marine turbine engine is as near perfection as any machine can be. Mr. George Westinghouse shows that such is not the case. The reason is that the turbine is essentially a quick-turning machine, while the propeller is a slow-turning one. That is to say, the maximum of efficiency calls for a different rate of revolution in each. The consequence is that in such ships as the *Mauretania* concessions have to be made on both sides. Mr. Westinghouse judges that only 55 per cent. of the *Mauretania's* 70,000 horsepower becomes effective at the small and rapidly revolving propellers. Could the speed of these be reduced their diameters could be increased to give the maximum propeller efficiency in terms of diameter, pitch and revolution per minute. He asserts that in conjunction with Rear-Admiral Melville and Mr. John H. McAlpine he has invented a reduction gear to pass from the quick revolution of the turbine to a slower speed of the shaft, that will, in the first place, increase the efficiency of the propellers to 65 per cent., and by allowing a more rapid revolution of the turbine either decrease the coal consumption by one-fifth or increase the power of the engine correspondingly and consequently the speed of the ship.

An important invention, which will add greatly to the dangers of naval warfare, has just been successfully tested by a Stockholm engineer named Angrell. It consists of a movable submarine mine which can be controlled from the shore or from shipboard up to a distance of six miles. The mechanism is controlled by an electric button, and small electric lights attached show by their color the depth the mine has attained. It sinks at the rate of three feet a minute, and rises at a mean rate of ten feet per minute. Its propeller is actuated by a one-sixth horse power motor, which obtains its power from an accumulator on the shore or on ship board. Each mine costs in the neighborhood of \$300.

Dr. V. A. Moore, director of the New York Veterinary College, reports that rabies is rapidly spreading in the United States. For the year ending October 1, 1909, 588 specimens were received in his laboratory, of which 295 gave positive evidence of inoculation. These figures are in excess of the totals for the preceding ten years. The losses from the disease in animals are estimated at a very large sum.

## EDUCATION

In preparation for the next annual meeting of the administrators of the twelve eastern colleges of the Jesuit Order, a committee on athletics, composed of President Joseph R. Himmel, S.J., of Georgetown University, President Daniel J. Quinn, S.J., of Fordham University and President Thomas E. Murphy, S.J., of Holy Cross College, Worcester, Mass., held two conferences recently for the discussion of the football problem and college athletics in general. Although the meeting was private and no definite line of action for immediate introduction was either planned or formulated, yet, in order to prevent speculation and possible misapprehension, and to give assurance of intense interest in the question, combined with confidence in the intercollegiate committee entrusted with reforms in playing rules and the hope that such reforms may be effectual, the following statement of the result of the conference was made public:

(1) It was agreed that, while it did not seem opportune to announce, as a policy for all these colleges, that the game of football would now be abolished, yet the objections to the game so greatly outweigh the advantages, that unless necessary and hoped-for reforms are soon instituted, these colleges would feel obliged to discontinue the game.

(2) All agreed that, while public agitation had drawn general attention to the great risk of bodily injury in football, yet sufficient emphasis had not been placed on other evils common to football and other college sports. It was felt that reform of evils tending to injure character and moral growth deserved equal if not greater consideration than the reform of plays leading to bodily injury.

(3) To bring college athletics back to their proper place as a college pastime or a physical exercise, it was considered most desirable that college faculties retain or regain entire control of all college sports.

(4) Some of the evils specified as most urgently needing reform were: Questionable practices in the administration of college athletics; for instance, in methods used for procuring players or for circumventing eligibility regulations, and in apparently conniving at various forms of circumvention; dishonorable practices of players in various college sports, excessive interference with study and, in this connection, exaggerated prominence of the athletic hero, inordinate importance of coaches and

trainers and extravagant growth of the training department.

As the correction of such evils as these will prevent injury to the student's character and the lowering of educational ideals, it was considered deserving of even greater emphasis than the needed reform of playing rules for reducing the risk of bodily injury. The hope was also expressed that as strong a public sentiment might be aroused in favor of the one as has already been started in favor of the other.

Many justify the sending of Catholics to Protestant schools and universities on the ground that old prejudices are dead and therefore the danger to faith has passed. Granting that the old are dead, we know, nevertheless, that new prejudices have taken their place more dangerous to faith than they. Catholics would be offended but perhaps not troubled in their faith, if they heard teachers proclaiming Elizabeth, the good Virgin Queen, and Mary, a bloody-minded persecutor of the just, or saying that we are idolaters, adoring images and putting Mary in the place of Christ, etc. Methods have changed but not improved. Evolutionism permeates every branch of teaching. In everything is found the forward movement, in things physical, moral, social and supernatural. When this notion has been hammered into a child's mind, there is tremendous danger to its faith in such suggestions as these:

"Try to draw some comparisons between the fate of the monks, and

(a) The downfall of the Romans.

(b) Nature's removal of organs which have become useless, e. g., the vermiform appendix in man, thorns in cultivated plum-trees, eyes in subterranean fish, and, to some extent, in the mole, etc.

Reading recommended: "Life and Letters of Erasmus," by J. A. Froude, and "Westward Ho!" by Charles Kingsley.

These are quoted from *The History of Berkshire* (page 148), one of a series of *School Histories of Counties* now issuing from the Oxford University Press, by one who writes on the subject to the *London Tablet*.

Brooklyn College, now in its third year of existence, has an enrolment of 440 students. The new Hall will be ready for use at the reopening after the Christmas holidays, when the enrolment is expected to reach 500. Among the recent endowments are the Frost-O'Grady and Clarry-Callaghan scholarships of \$2,000 each, and an eight years' scholarship by the Knights of Columbus.

### ECCELESIASTICAL NEWS

On the initiative of Mr. P. H. Rice, State Deputy of Georgia, the Knights of Columbus of that state have undertaken to maintain one missionary priest who shall visit the outlying and unprovided districts of the Savannah diocese. Rt. Rev. Bishop Keiley has approved the plan, and to prepare for its proper execution, is now going over the diocese, giving missions of two or three days, until every town and hamlet shall be reached. Augusta, Mr. Rice's home council, has guaranteed more than half the required amount annually to the missionary fund, and the zealous State Deputy has further arranged that the members of each council shall send what Catholic books, newspapers and magazines they can spare to the Secretary, who shall forward them to the Chancellor of the diocese for transmission to Catholics in isolated districts.

The church erected in England as a memorial to Cardinal Newman, was opened on December 8 in the presence of a distinguished gathering of prelates, priests and laymen. The site selected is the Oratory of St. Philip, Edgbaston, Birmingham, the scene of many fruitful years of work of the distinguished Cardinal after his reception into the Church. The edifice is 184 feet in length, and 70 feet 6 inches in width. The nave is 88 feet long and 34 feet wide, with an extreme height of 40 feet 2 inches. The work in the interior is not yet complete. The altar of Our Lady will be placed in the north transept, and an anonymous donation of \$10,000 recently received will be used to enrich the apse and sanctuary with marble and to decorate the sides of the church.

The Society of St. Vincent de Paul of New York has just issued its report. During the year 50,009 visits were made to the poor in their own homes. 9,603 families, representing 35,424 persons were assisted. In this work \$88,499 in cash and large quantities of food, fuel and clothing were distributed. Moreover, the Particular Council disbursed for special works \$39,515.20. These works are St. Elizabeth's Home for Convalescent Women at Spring Valley, where 525 were received for two weeks each during the year. \$10 will pay for one such case; The Catholic Home Bureau, which found homes for 335 orphan children and made 3,105 visits to children placed in previous years; The Boys' Clubs of which three are maintained, at 446 West 56th Street, 312 West 16th Street and 60 Macdougall Street. The Society has no bank account; every dollar contributed goes

to charity, and it makes a most earnest appeal for these special works. Checks may be sent to Mr. John J. Barry, Treasurer Finance Committee, 375 Lafayette Street, New York City.

According to the *Philippine Catholic*, six priests and four brothers, missionaries of the Sacred Heart from Tilburg, Holland, and six priests from the Mill Hill Congregation, England, of whom four are also natives of Holland, have arrived at Manila to take up the work of attending to the scattered congregations of the Filipinos. Nearly all speak several languages, and those from Tilburg had with them various outfits of tools and implements for building and agricultural purposes, with which they intend to start schools and classes for the instruction of the natives.

The Confraternity of Christian Doctrine of the archdiocese of New York will hold its annual convention on Dec. 28 and 29. In addition to the reports from the different confraternities there will be short addresses by priests and laymen. All the Catholic schools in the archdiocese and all the Sunday Schools have been united to present samples of the written work in Christian Doctrine done by the children in these schools. The exhibit will be open to the public.

By the will of Eleanora A. Beaty, the Church of St. Ignatius Loyola in this city receives \$10,000, which is to be used in the decoration of the church. The House of the Good Shepherd receives \$500 and the residue of a trust fund, the amount of which is not stated, is divided among several relatives, St. Joseph's Hospital for Consumptives and the Sisters of Charity in charge of St. Lawrence's Academy.

Bishop Beaven, of Springfield, Mass., has been invited to offer the opening prayer at the session of the Massachusetts senate next January. It will be the first time in which a Catholic prelate has officiated in such a capacity in the old Puritan stronghold.

Ten thousand pilgrims from the State of Hidalgo, the largest number ever assembled there at one time, visited the Shrine of Our Lady of Guadalupe, Mexico, on December 12.

Rev. Mother Fox, for many years superior of the Academy of the Sacred Heart at Menlo Park, Cal., has succeeded the Rev. Mother Lewis, at the head of the Western Vicariate of the Ladies of the Sacred Heart.



## PULPIT, PRESS AND PLATFORM

Felipe Luman, one of the Filipino students sent to this country by the late Rt. Rev. Thomas A. Hendrick, Bishop of Cebu, sent to the Rochester *Union* the following modest and affectionate tribute on the occasion of the death of his benefactor:

"A sense of gratitude urges me to express the great loss that has befallen the Filipino people in the death of our beloved Bishop Hendrick. From the fact that he was greatly respected and beloved by his diocesans, his death has brought deep sorrow to all. We feel that we have been bereaved of a father, for such indeed he was to us. Too much credit can hardly be given him for the greatly improved condition of the diocese of Cebu. Bishop Hendrick was a restorer and guardian of peace among the Filipinos, and worked earnestly for the best interests, both spiritual and temporal, of his people. He established many schools where children, rich and poor, might have the opportunity of acquiring elementary training. To give a further idea of the remarkable change that he wrought in the islands of his diocese, I recall the fact that when the Revolution of 1898 broke out against Spain the Spanish priests were compelled to leave the islands. The Filipino priests were very scarce and could not supply the vacancies made by the withdrawal of the Spanish clergy. Consequently thousands of people were left without spiritual ministrations. In face of this great scarcity of priests, Bishop Hendrick, prompted by apostolic zeal, afforded to the young Filipinos who aspired to the priesthood every facility to prepare themselves for continuing the missionary work so fruitfully carried on in the past by the priests of Spain.

"Bishop Hendrick had a large number of ecclesiastical students in his diocesan seminary. Four of these he sent to this country. One was ordained two years ago and was made his private secretary; another is at the seminary of Belmont, N. C., and the other two are at St. Bernard's Seminary, this city, of whom the writer is one. The other two American Bishops in the Filipinas have also sent students to St. Bernard's Seminary.

"The memory of this good and self-sacrificing Bishop will long remain among the Filipinos, and will be deeply cherished by them, especially by us, the students whom he has guided with such fatherly care in our studies."

In a symposium, "Christmas Memories Told by Grand Opera Stars," the New York *Tribune* gives this Christmas reminiscence by Madame Gadschi, of how, through force of circumstances, she and her German maid were obliged to spend the happiest day of the year away from

home and friends, in a big Western town. It was a cheerless dinner they sat down to in their rooms, and when the meal was over the prospect of the long afternoon was disheartening.

"When I could stand it no longer," she says, "I felt there might be some relief out of doors. Lottchen and I bundled up and started for a walk. The streets were deserted. Everyone was enjoying themselves indoors with relatives and friends. That consciousness of walking alone and unhappy down a deserted street, knowing that behind the walls of every house happiness reigns supreme, is absolutely overwhelming.

"After some time we came to a great building within an enclosure. It looked to me like a convent. And then I had an inspiration—why not go in and sing for the nuns? We entered the gate and asked at the door for the mother superior. A sweet-faced woman came to greet us, and from her I learned that the community was the cloistered Order of the Visitation Nuns. Its members were shut away from the world, and only the faintest echoes of what we call its joys and glories penetrate their simple, holy lives. I told the mother just how my day had been spent and asked her if it would please the nuns if I sang to them. She was graciously pleased, and brought a young sister to me to talk over what accompaniments she could play, while the mother summoned the community to the assembly hall.

"I began with Gounod's 'Ave Maria,' and it was so beautiful to finish amid perfect silence and yet feel that silent message of mental satisfaction that came to me from those black-robed listeners! I sang on and on, with more happiness in my own singing than I had ever felt before the most enthusiastic worldly audience.

"And then, when twilight came and it was time to end, the mother had one of the nuns sing for me, a girl as beautiful in features as one of Raphael's Madonnas and with as sweet and pure a voice as I have ever heard. What could she not do with such a voice in the world? I thought. And then it came to me that she, behind these convent walls, was far happier and more content than I with my entry to all the opera houses of the world.

"And the great secret of her happiness was that she had devoted her entire life to giving happiness to others. I caught just a little of the sweetness of that joy in the pleasure I had found in singing to the Sisters that Christmas afternoon."

Never in the history of the Vatican, it is declared from Rome, have official secrets been so well kept as at present. This is taken as an evidence of the splendid administrative ability of Pius X.

## PERSONAL

An appeal for subscriptions to the Father Lafont Memorial Fund is being circulated in Great Britain and India. The appeal, which is signed by a number of prominent personages, states that "it has been proposed by many friends and former pupils of the late Father Lafont that a memorial should be made to cherish his name and his long, honorable connection with the St. Xavier's College. The late Father Lafont was connected with the St. Xavier's College from the time that he landed in India, in December, 1865, for forty-three years, and he secured for the institution the high reputation as an educational establishment which it at present holds. It has been suggested that a fund should be raised to commemorate his name, either in the form of scholarships to be held at the college or in some other suitable way." The fund is under the patronage of the Lieutenant-Governors of Bengal, the United Provinces, and Eastern Bengal and Assam.

A number of representative physicians met on Wednesday evening at Cathedral College, this city, and organized a Guild of St. Luke, to be in affiliation with similar societies in France, England and other countries. The object of these societies is the study of the ethical and moral principles involved in the practice of medicine, and of the history and development of medical science. Dr. Charles E. Nammack was elected President of the new organization; Drs. Thomas Addis Emmet and José M. Ferrer, Vice Presidents; and Drs. James J. Walsh and Thomas F. Reilly, Secretaries. Dr. Walsh read a very interesting paper on "St. Luke as a physician." The next meeting of the Guild will be held on the evening of Ash Wednesday.

Ho Wing Lee, a Chinese youth of exceptional ability and a nephew of the former Chinese Minister, Wu Ting Fang, was received into the Church at St. Paul's, Washington, D. C., on December 3, taking the name of Francis Xavier. The new convert was born in Hong Kong, where his father is a distinguished and wealthy merchant, in 1894, and he has been in this country studying for the past two years. He is now going back to his native city and next year expects to go to Oxford, in which university his father was also a student.

George Crocker, of California, who died lately in his New York house, of cancer, has left real and personal property to found a Cancer Research Fund. The property is to be sold, and it is expected to bring \$1,500,000.

### DRAMATIC NOTES

Some New York managers have been criticizing the New Theatre as an institution doomed to failure because it is rather an enterprise built upon the artificial sentiment of some rich people than a growth from a popular demand. Such criticism, however, might be directed against the Metropolitan Museum of Art or any other endowed institution. Art has often found its succor in endowment, and its development has in a great measure been fostered by rich and appreciative benefactors. In continental Europe the theatre for generations has been a state endowed institution and flourished accordingly. There is no reason why an endowed theatre should not reap as abundant a success in America. That wealthy patrons in this country have recognized the validity of such an institution is a telling fact in its favor and shows not an artificial ephemeral sentiment, but a substantial appreciation of its influence and mission.

One of the handsomest and best equipped of the newer theatres in New York has been turned into a vaudeville and moving-picture house. It is only one of half a dozen finely equipped playhouses which have recently been forced to abandon legitimate drama for the 10-cent picture show. Two years ago, when the speculative fever in the building of theatres in New York was at its height, Daniel Frohman prophesied the existing chaotic condition, and now he confesses he knows no avenue of immediate relief. "This disastrous year has already been a severe lesson to many producers," he says. "Beautiful theatres have sprung up everywhere, but they do not draw audiences unless they produce good plays. The public understands the situation thoroughly, and it has become exceedingly discriminative. This discrimination will have the effect of creating a greater sense of caution in the future. Managers will learn by bitter experience that not quantity but quality is the thing required. . . . Plays no longer succeed because they are merely good. They must be unique in the quality of their excellence"—a consummation devoutly to be wished.

The "Report of the Select Joint Committee of the House of Lords and the House of Commons on Stage Plays (censorship)" is published. The main question which the committee had to pass upon was whether censorship was to be continued or not. The answer given is an ingenious compromise. According to the report the censorship is to remain, and yet, on the other hand, it may be dis-

pensed with. In this case, supposing the recommendations are turned into law, the author of an objectionable play and manager of the theatrical performance may be indicted, if the public prosecutor so desires.

CHARLES McDUGALL.

### OBITUARY

Jacob Jung died on December 6, at his residence, 1923 East Lombard Street, Baltimore, Md., aged 73 years. He was one of the leading members of St. Michael's parish since its establishment, and at his requiem in that church on December 10, his three sons, Fathers Henry, Fred-eric, who are Redemptorists, and Lawrence Jung, of Toronto, Canada, officiated as ministers of the Mass. Four years ago, on the occasion of his golden wedding, the Superior General of the Redemptorists made Mr. Jung an oblate of that congregation, and he therefore participated in all its spiritual benefits. On that occasion the three sons sang the Mass of thanksgiving.

### QUERIES AND ANSWERS.

Enquirer, Savannah, Ga.—In the "Christmas Issue" of *Collier's Weekly*, under the caption of "The First Christmas," is published an extract purporting to be from the Holy Scriptures, Luke ii, 1-40. The text is not verbatim with the original in the Douay (Catholic) Bible. Is *Collier's* reproduction the Catholic or non-Catholic version? Again, the owners of *Collier's* are, I believe, Catholics, therefore is it the proper thing for them as Catholics to draw on the Protestant Bible for their extracts?

Answer.—The version used in the quotation you refer to is the Protestant. Perhaps the person who had the making up of the page on which it occurs is not a Catholic. After all, *Collier's*, like all other such periodicals, no matter who own them, belongs to the kingdom of this world. We know who the prince of this kingdom is, and which version he prefers. It would have been in better taste not to have used any version of the Gospel for the front page of a weekly illustrated; but then, perhaps, it would not have been better business. And if the Gospel is to be used as a business asset, we would prefer the version to be—well, King James'.

### LETTERS TO THE EDITOR

To the Editor of AMERICA:

I have received the first bound volume of AMERICA which you so kindly sent me. It has been a pleasure to review the work and progress of AMERICA since its establishment in the pages of its first bound volume. The Catholics of America have long been waiting for a paper of this calibre, and it

is now with a distinct sense of relief that we feel that real Catholic journalism has begun in America.

The dignity of AMERICA's character and the sureness of its tone are an added recommendation. It does not bother itself about trifles, but reaches out to topics worth while. I have always considered it a mistake in a Catholic journal of any kind to take up its valuable space with joke-columns and recipes for cooking. The great need now is to train our Catholic public to serious reading about Catholic matters of interest. AMERICA has already taken the initial steps towards the accomplishment of this end.

With my constant best wishes and my blessing upon your work

WILLIAM H. O'CONNELL.

Archbishop of Boston.

To the Editor of AMERICA:

In forwarding you my subscription for the coming year, allow me to say that I have curtailed my reading of current magazine literature to the clear-cut pages of AMERICA, because it is the one most suited to my temperament and tastes. I have known more than one instance where the loan of it has quickened not only the reader's intelligence but, what is better, revived his faith.

REV. P. F. O'BRIEN, M.A., T.C.D.  
St. Thomas College, St. Paul, Minn.

I should be very sorry indeed to miss any number of AMERICA. It is with the greatest delight I receive each successive number and read it from cover to cover. No priest should be without it. I have recommended it from the pulpit as an excellent Catholic weekly that should be in the home of every family. I have "The Catholic Encyclopedia" on my desk for reference. Its publication certainly marks an epoch in the annals of Catholic literature. But the publication of AMERICA is even a grander achievement. The first volume already issued should convince the most sceptical that AMERICA has passed the stage of experiment—is a success.—Rev. James P. McGowan, Jr., Fort Covington, N. Y.

AMERICA is warmly welcomed at St. Bernard's and we have noted with pleasure its similarity to the German review *Allg. Rundschau*, so ably edited by Dr. Kanes. Both seem to have the same object in view, namely, to give Catholics the truth concerning current affairs, both lay and ecclesiastical, and to awaken them to a realization of their importance in every field. That AMERICA may soon attain the circulation it deserves is the earnest wish of Rev. P. Benedict, O.S.B., St. Bernard's College, St. Bernard, Ala.